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Jesuit Educational Quarterly

JUNE 1951

PROCEEDINGS: ANNUAL MEETING—1951

FATHER JANSSENS' LETTER *DE APOSTOLATU*
SOCIALI

PRE-INDUCTION ORIENTATION

Vol. XIV, No. 1

(FOR PRIVATE CIRCULATION)

Amendment: *Constitution of the Jesuit Educational Association*

An amendment to the *Constitution of the Jesuit Educational Association* (Revised Edition, September 1948) having been approved by the Board of Governors on May 7, 1950, was submitted to Very Reverend Father General Janssens. In a letter dated March 20, 1951, Very Reverend David Nugent, Chairman of the Board of Governors, informed the Executive Director that Father General had approved the amendment. Accordingly, the following paragraphs are hereby added to Article VII of the *Constitution of the Jesuit Educational Association*:

8. Other permanent commissions may be created by the Board of Governors as the need arises.
9. Paragraphs 2, 4, 5, 6, and 7 of this Article shall apply to all new permanent commissions created by the Board of Governors in accordance with paragraph 8.
10. New permanent commissions created by the Board of Governors in accordance with paragraph 8 shall be listed under paragraph 1 of this Article.

Accordingly also, the following shall be added to Article VII, paragraph 1:

- f. Commission on Schools and Departments of Business Administration.

49 East 84th Street
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June 1, 1951

EDWARD B. ROONEY, S.J.
Executive Director
Jesuit Educational Association

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Jesuit Educational Quarterly

June 1951

CONTENTS

| | |
|---|----|
| Amendment: <i>Constitution of the Jesuit Educational Association</i> | 2 |
| Father Janssens' Letter; <i>De Apostolatu Sociali</i> Spirit of the Letter, <i>De Apostolatu Sociali</i> <i>James J. McGinley, S.J.</i> | 5 |
| Application to Higher Institutions of <i>De Apostolatu Sociali</i> <i>Mortimer H. Gavin, S.J.</i> | 12 |
| Application to High Schools of <i>De Apostolatu Sociali</i> <i>Harold J. McAuliffe, S.J.</i> | 26 |
| Pre-Induction Program for Jesuit Students Pre-Induction Orientation for Jesuit High School Students <i>Ralph H. Schenk, S.J.</i> | 33 |
| Pre-Induction Orientation for Jesuit College Students <i>Paul L. O'Connor, S.J.</i> | 44 |
| Life Adjustment and Catholic Education <i>William D. Ryan, S.J.</i> | 49 |
| News From the Field | 57 |
| Program of Annual Meeting: Jesuit Educational Association | 60 |
| CONTRIBUTORS | 63 |
| John W. Hynes, S.J.: <i>Ad Multos Annos</i> | 64 |

THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands

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ADDRESS COMMUNICATIONS TO THE EDITOR

49 EAST 84TH STREET

NEW YORK 28, N. Y.

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JESUIT EDUCATIONAL QUARTERLY

Father Janssens' Letter

De Apostolatu Sociali

SPIRIT OF THE LETTER DE APOSTOLATU SOCIALI

JAMES J. MCGINLEY, S.J.¹

Three methods are available for describing the spirit of Father General's letter *De Apostolatu Sociali*.

First, one can call the letter *Ignatian*, and have done with further discussion. This means it echoes Loyola's dominant passion for the greater glory of God at each moment, supposes that work for souls in the setting provided by any civilization is an end in itself *and* a means toward personal sanctification, and displays an urgent realism about the welfare of the Church being a responsibility of the Society of Jesus to be assumed in any period of history even at the price of that Society's contemporaneous works and current emphases.

Such a method, obviously, would reveal *nothing new*. It would reveal something quite clear already, namely: letters from Fathers General all wish to be Ignatian—sweeping, timely, decisive, apostolic, dedicated uniquely to the Church, its Pope, its faithful—whether the subject matter be the obedience of Ours in 1553 or the ministry of Ours in 1947.

A second method is to outline one's own ideas on the form and substance of the social apostolate, then find some roughly parallel passages in the letter under consideration, and marry these two strangers with a hasty formula of quotations, footnotes, references, and other term-paper abracadabra. This method would result in some new revelations, no doubt, But it would be worthy of only the author's listening time. It would certainly be unworthy of this important, influential, and august audience!

A third method appeals to me as appropriate. It is productive of conviction rather than novelty, and it is a better investment of your time. I re-read the letter, in the spirit of a grateful son, and simply jotted down what seemed to me to characterize the spirit with which it was written by a devoted Father.

¹Paper delivered at the Annual Meeting of the Jesuit Educational Association, Cleveland, Ohio, General Meeting of All Delegates, March 25, 1951, under the title, "The Spirit of Father General's Letter *De Apostolatu Sociali*."

In this setting, *four characteristics* appear in sharp outline. They spell out the details of a fundamental spirit of paternity with which this instruction was dispatched from the Curia on the tenth of October 1949.

First, there is a spirit of *challenge*.² After reading the *Instructio De Apostolatu Sociali*, one wonders whether Father General personally is not more "progressive" in this matter than the average Jesuit, the average administrator or teacher or writer or parish Father or missionary.

True, the author is in command; total command, in fact. We therefore tend to conclude that the area within which his discretion operates is much wider than that accompanying us in performance of our routine tasks as much lower echelons of authority. A freedom and breadth would seem to smooth his fulfillment of his responsibilities, uninhibited by those multiple directives, those pressing obligations to assigned agenda, those traditional and solely approved methods for accomplishing our more detailed and minute tasks in Jesuit education.

This is an illusion. It can rout that inventiveness and initiative of rank and file Jesuits without which there can be no social apostolate in fact. This is what the letter presupposes: initiative on the part of each Jesuit throughout the world.

In regard to the actual works of this social apostolate—be they practical or intellectual in emphasis—perhaps Father General's function enjoys much less discretion than now accompanies the authority for an assigned task granted to the average educator in the Society of Jesus—be he teacher, researcher, administrator.

Where there is a will, there is a way—and in this letter a way of obedience. This is why the letter's spirit of challenge is so challenging. No one can still claim he is "waiting for Superiors"!

Granted that education is a highly competitive business amid rules and regulations not all of our choosing, amid procedures and standards not all of our formation, this letter challenges us to find ever more of an outlet for the social apostolate through our schools. This becomes more clearly a primary task, therefore, for any curriculum, any program, any lecture or activity whether for students or alumni.

Surely I have not read all the letters of all the Fathers General. But did any one of you ever read a letter of a Father General which was more detailed in concrete illustration? Consider the passages on training

²In his letter to the international gathering of Jesuit social scientists at Loyola, August 22-29, 1950, Very Reverend Father General urged the delegates assembled in that holy place to be mindful of something taught by the word and example of Saint Ignatius himself: "Vobis enim imprimis opus est non tantum moderatione illa et prudentia quam ejus dicta et acta commendarunt, sed fortitudine quoque et audacia quam non minus persecutus est et inculcavit."

Ours for the social apostolate.³ Surely this is a gigantic task, added to already large responsibilities in houses of studies. But the challenge is in the very detail with which suggestions for each step in Jesuit formation are displayed in an *Instructio*.

Again comes the challenge to intellectual leadership in this field, a challenge extended to the same least Society which was one of the mainstays of the Counter-Reformation. This is not soothing. It is disturbing. Do we in America have the academic asceticism required to stay with the slow task of acquiring and then providing intellectual leadership in analysis of social problems?

Surely there has been heartening progress. Any challenge from a Father presupposes capabilities for its fulfillment. Without morbid criticism now, and with grateful pride for what has been done in the United States, does not this letter challenge us to give up a bit of academic restlessness? Concretely and positively, does it not challenge us to do four things together, as Jesuits: (1) discover and define key elements in the social problem; (2) select those elements whose analysis by us would yield results significantly fruitful for the social apostolate; (3) become very familiar with the best means of analyzing such elements; (4) and then, with purpose and realism, assume the unglamorized and quite obscure role of genuine research within such selected areas?

Another challenge springs from the pages of this letter. It is to combine a sense of great value in ideas and theory with appreciation of the indispensable nature of competence in decision when we translate our ideas into action. If as a group we have some of the answers, as a group we need to know many more of the questions. But in addition, and as a group, we need more executive ability in translating those answers into concrete practices at each level of our contact with society.

All of us can point to obviously successful Jesuits thinking and doing along the lines of industrial relations, worker education, arbitration. Long, laborious and unsung work in these fields has developed a competence of decision, but this competence does not characterize all of us. Nor does this work exhaust the social apostolate of the Society of Jesus. What of the social apostolate and the Catholic businessman, the legislator, the public servant in high or low position, the business educator, the advertiser? Others have acquired competence to direct application of value judgments for most of these. Consider the inevitable policy-makers about

³*Instructio A.R.P.M. Joannis Baptistae Jannsens, Praepositi Generalis, De Apostolatu Sociali* (Congr. Gen. XXIX, d. 29; Romae: Apud Curiam Praepositi Generalis 1949), nos. 10-13.

to be nurtured under the Ford foundation. We are challenged to go and do likewise, with or without foundations!

Another challenge appears in a supposition held to throughout this whole letter: the social apostolate is not something turned on or off in accord with inflations or deflations in Communist spheres of influence. It is not negative, simply anti-Communist, a stop gap.⁴ It is not like a "Voice of America" program to be sustained until atomic fission takes place in the streets of Moscow through the courtesy of the same Uncle Sam! And there is no thirty-eight parallel.

The social apostolate is something which pertains to the Church and to the Society of Jesus in a timeless way. It is the task of reconstructing social order so that justice may become freely operative at all times, in all places, and for all persons. It is an integral part of a total message.

Admittedly it is a part whose relative urgency was never greater than in our time. But quantitative attention to the demand of this apostolate in terms of manpower and manhours—in our time—cannot be made to vary directly with the intensity of headlines on Korea, Washington, or any other symbol of "crises" still to come. There is no big counter-offensive, in other words. There is only the social apostolate, a big portion of our normal work in the mid-twentieth century. Anything else is to play into the hands of the class strugglers.

Briefly, there is no one political or economic emergency whose short-term vigor regulates the degree of energy with which we are obliged to assume our task in the social apostolate. To rise to this belief, and to act on this belief, constitute an appropriate response to the challenging spirit in which this letter was written.

Next, there is a spirit of *universality*. The *Instructio* embraces many phases of the social problem; it embraces every phase of Jesuit work and training. Therefore, it is every Jesuit's social apostolate, according to his capacities, his opportunities, and his current obligations. It is not a departmentalized apostolate at all. It is not an assignment given some, announced in the refectory and posted on the bulletin board for that week, as it were. There are only differences in the degree with which Ours exclusively apply their explicit attention to the demands of the social apostolate. Hence, it is one of our *opera*, in any land, any mission, any province, any house. In a unique manner, this apostolate belongs to each Jesuit in every land, every mission, every province, every house.

Now it does not follow that any one of us is expected to lay down the particular armor Holy Obedience has provided for a specific task, race

⁴*Instructio*, nos. 1, 2, 27.

off lightheartedly to some gallant social apostolate, and assume totally new armor on arrival. The universality in question does not mean this.

It does mean that each Jesuit must have an alert awareness as to how the responsibilities of the social apostolate apply to his particular assignment in the total Kingdom of Christ, and that he must act accordingly. What is critical here is the fact that such awareness and action must be supported by considerable information of a practical sort not needed in a simpler age, and by inventiveness for bridging a gap not experienced in a less secularized age—the tragic gap between social-economic life and religious motivation.

Moreover, this spirit of universality in respect of Jesuit works and contacts and institutions does not imply that we can simply re-label all our existing activities and thereby supply satisfactory tools for the social apostolate. This is an easy but dead-end road, namely: generalizing on the broad efficacy of our traditional techniques, without change, while the agenda thrust upon us by our appointments with modern history are quite new, quite specific, and subject to continuing change.

Charity direct from the sacristy or rectory door is good, and will ever remain so; but the pastor's additional use of skilled and Catholic social workers is better. Retreats for business men are good, obviously; but retreat masters who have more sympathetic knowledge about problems in meeting payrolls, increasing production, and satisfying Washington, are still better retreat masters—1951 style.

The universality of the social apostolate, as reflected in this letter, means lifting up of all our works to a new level, to a new horizon, to fulfillment of a new task. They are certainly capable of this task once they are infused with the same spirit of this *Instructio*.⁵ The same universality also implies introduction of new works, new contacts, and new institutions as needed. Hence, correct adaptation is clearly fruitful, but innovation is not thereby excluded because unneeded.

A third facet of the spirit of Father General's letter is the confident *hope* it evidences that Jesuits are quite capable of handling their part of the day's burden. Now hope is based on confidence in the effectiveness of means toward an objective, is it not? Throughout the letter there seems to run this thread: once Ours, all of Ours, have an informed consciousness of the existence and import of the social question,⁶ and of the role of the Church therein, they can provide eminently successful techniques in several quarters of the total social apostolate.

⁵*Instructio*, nos. 19, 20, 23.

⁶*Instructio*, nos. 8, 9.

Actually, this letter is characterized by a very humble approach. It is anything but a bulletin to the world that "the Jesuits are coming"! There is, however, a note of optimism, and it is sustained by the fact of actual achievement.

The range of Jesuit participation in the social apostolate as reflected in a file of *Social Order*, for instance, is truly impressive. Behind this stands much self-examination and hardy pioneering; but it seems to me that we can say more at this time. In many quarters of the globe, Jesuit activity as such has a new connotation. It spontaneously recalls the social apostolate to men's minds by suggesting so many illustrations of participation in that social apostolate.

It is not by accident that Jesuits come to mind if one recalls the problem of stabilizing longshoremen's work in four ports as widely spread as New York, New Orleans, San Francisco, Manila. It is a Jesuit—that is all—who addressed the Italian parliament in closed session last summer and described the real causes of Communism in Italy. It is a Jesuit who toils hard and long to devise a system of cheap fertilizer for the land hungry farmers in Hong Kong, and a Jesuit who helps release these same farmers from the middleman by inspiring cooperative marketing of farm products. It is Jesuits who pioneer on several fronts of the social apostolate in Jamaica, India, the Philippines, Alaska, and other mission fields. It is the moralist at Milltown Park who is sought after on employment questions and policy, the Minister at Saint Ignatius in Amsterdam who runs the children's camp which helps deflate the Communist vote, and the sub-minister at Rue de Grenelle who knows the workers' situation in France so well and explains the reasons for factory priests so intensely.

Enough of this random sample of work by heard of and unheard of Jesuits. It shows that where much has been given by Divine Providence, much can rightly be expected for souls in return. Truly it is not beside the point to observe cause for an optimistic note of hope in this letter for what has been done, for what therefore can be done, throughout the world.

And that brings us to a final aspect. There is so much more which can be done. Hence there is a spirit of deep *concern* in this letter, a spirit almost of fear for what remains undone in the social apostolate of the Society of Jesus.

Granted that real Mother would reserve her best strength for the training of her young, and that the Society is a real Mother, is it any longer wise to channel the best of Ours into theology, philosophy, and administration only—or mostly? Can we afford this? How critical, relatively to these, is competent formation of Ours regarding social questions? Do not

the young now need as specialized attention in preparation for the social apostolate, given as formally and professionally—if not in the same quantity—as certain portions of our current formation pattern?

Despite obvious progress and leadership in some quarters, may I ask a serious question on this point? In all humility, how will economics, sociology, and political science ever win their much-coveted spurs among Ours, unless they are brought under our own roof-tree, treated with proportional respect in the regular curriculum set up for the training of Jesuits, and allowed to make their contribution too? They have a contribution to make!

Their introduction in this wise is the only answer to the quest for more interest in sustained study along these lines by young Jesuits. The answer to this quest is the ultimate answer to an even more fundamental search: more books, better articles, wiser curricula, and more solid economists, sociologists, and political scientists among Ours at large. Surely, the time for concrete commitment has arrived in this matter.

One reason for the mistrust some collegiate administrators have for the supposed amorphousness, *ad hoc* nature, and wholly unliberalizing effect of training by the three furies called "the social sciences," is the fact that Jesuits, as a group, cannot go back and see how they were handled in the house of studies. In these areas we cannot go back to a line of tradition which is self-refining, specifically Jesuit, and a common experience of all. Precisely as Jesuits in this field, we are always beginning, as it were, since we have insufficient common heritage with which to start.

Without a welcome in some serious and professional way, these three recognized disciplines will always remain somewhat foreign to us. They will be the field of "specialists" only—which is very dangerous. By the same token they will remain suspect because unknown, and deprived of that corporate improvement from within, that group appraisal had in classics, natural sciences, history, philosophy, and theology because all of Ours everywhere know a considerable amount about the nature and the content of these disciplines.

Another source for this concern evidenced in Father General's letter seems to me to be the obvious need of a wedding between those interested primarily in social works and those interested primarily in social sciences. These two have been fondly gazing at one another across the room long enough. It is time to announce the engagement. It is one social apostolate, one Society of Jesus, and one—admittedly complex—social problem.

Lastly, I think of one other cause for this concern. Does Father General become so concrete because he wishes to illustrate the direction

and degree with which administrative agencies of the Society are to assume their indispensable role in the social apostolate? Is he giving to all—Rectors to Registrars—a quasi-visual aid for deciding just how fundamental the social apostolate is to our works? Does this mean, for instance, that he is concerned about a need for flexibility in our norms for identifying the “best product” of Jesuit education? If so, there is considerable cause for concern evidenced in the spirit with which this letter was written.

But surely this is the anxiety of a Father, one who expects only the best. Hence this paper ends on the note wherewith it began. The letter *De Apostolatu Sociali* is primarily informed by a spirit of paternity. It is a *challenge* to raise high sights even higher. It is directed to *all* sons because it pertains to them all. It shows *concern*, but about fundamentals only. And it is based on a Father’s *hope* for achievements whose dimensions may startle the sons, but only momentarily—because it is a hope based on confidence that we are already dedicated to obligations, only puzzled by the multiplicity and equal validity of these very commitments in our time.

APPLICATION TO HIGHER INSTITUTIONS OF *DE APOSTOLATU SOCIALI*

MORTIMER H. GAVIN, S.J.¹

It is very appropriate that the Jesuit meetings this year address themselves to the subject of this letter. For this year, in May, Catholic social groups all over the world will celebrate the sixtieth anniversary of *Rerum Novarum* and the twentieth of *Quadragesimo Anno*. The present instruction, dated a year and a half ago on the feast of Saint Francis Borgia, October 10, 1949, constitutes in reality a special family edition of the papal letters just mentioned, a special edition revised and annotated for the Jesuit family.

This present paper discusses the General’s Letter in its application at the college and university level. What follows is in three major parts which attempt to answer the questions: What does Father General ask

¹“Application of Social Apostolate to University and College Level (Applied to Both Curriculum and Student Body)” . . . Mortimer H. Gavin, S.J., delivered at Jesuit Educational Association Annual Meeting to College and University delegates, Cleveland, Ohio, Monday, March 26, 1951.

us to do? What is being done? What further must be done? The answer involves analysis of the letter, a modest and tentative appraisal of current activities, and some recommendations and suggestions. This latter section is the shortest of the three.

WHAT FATHER GENERAL ASKS

First let us look at his reasons for writing it. He opens with a warning that

In our anxiety to meet the threats that are confronting us in daily increasing numbers, there is danger that we may fix our attention on the present evil *effects* rather than on their root causes and thus, overlooking the wider and more enduring good, dissipate the opostolic efforts of the Society on the pursuit of immediate and less important objectives. . . .²

He reminds us that the last two General Congregations sought to provide some remedy against this error in some of their decrees, but the confusion and distress of the World War prevented their orderly and persevering fulfillment. So he is returning to the problems to urge again the need for action.

He wants us to see clearly the need for radical reformation of the social order itself, a reformation that would aim at obviating the challenge of communism and the dangers of excessively individualistic capitalism. His first page gives practically a summation, the cause of his writing and the keynote of all that follows.

The *inequitable condition*, both temporal and spiritual, of *by far the greater part of the human race* provides a most fertile field for subversive doctrines. For thereby the wise and gracious plan of Divine Providence has been thwarted and life on earth, consequent to the disregard of social justice and charity, has *for millions of men* become like a cruel purgatory, not to say hell itself. Still, we shall seek in vain to win our fight against Communism unless "*a proper social order is established according to those principles which our more recent Supreme Pontiffs have so brilliantly expounded.*" (Pp. 1-2; Cf. Congreg. Gen. XXIX, d. 29.)

Then comes a short consideration of the other extreme form of materialism, the opposite of Communism, the liberal economic individualism of selfish wealthy owners and managers of property. At this point he adduces another basic reason for this latest exhortation to all of Ours.

. . . In many parts of the world today, and not only in those regions which we call mission countries, but even in so-called Christian nations, the ferment of the

²Janssens, John Baptist, S.J., "Instruction of Very Reverend Father General on the Social Apostolate," Woodstock, Md.: Woodstock College Press, 1950, p. 1. (Italics throughout mine.)

Gospel which has been entrusted to the Church has not leavened the mass of mankind, because, as some have remarked, *it has not been put into the mass but alongside it.* (Pp. 2-3.)

He is talking to Jesuits. A large part of that "ferment" has been entrusted to the Society for insertion into the mass through the various ministries of the Society; or, perhaps more truly, a big part of the mass has been entrusted by Divine Providence to our leavening. Conscious of this responsibility, the General sounds the call for a new marshalling of all the resources of the Society, a reorientation of all activities—or at least a broadening of them as traditionally performed—toward the end of greater leavening influence among the mass of men. The letter touches every division of our forces—noviceship, juniorate, scholasticates, parishes, mission band, retreat houses, writers, high schools, colleges, universities, students and alumni. He calls it a summons to the "social apostolate."

Conversations and correspondence with many of Ours in all provinces of this assistancy indicate that there has been more than a little confusion among Ours as to the nature of this "social apostolate," but Father General takes great pains to make clear his meaning. He says:

Now works which are founded for the benefit of the poor who cannot provide for themselves, for the aged, for orphans, and for the sick are certainly praiseworthy. It is fitting to love Christ and to serve Him in His suffering members. . . . And such charitable work is rightly called "social" at times. . . . Nevertheless, *I do not now intend* to treat of such charitable work, which I may call extraordinary and which is exercised toward those members of the poorer classes who, because of special circumstances, must be maintained by alms. Rather I will treat of *those ordinary folk* who, although they have the strength to earn a decent living, are prevented *by the imperfection of the social order* of today from providing for themselves and their families, even though they live frugal, hard-working and thrifty lives. . . . Now such people actually constitute *by far the greater proportion of the human race.* (Pp. 4-5.)

Accordingly, the social apostolate of which I am speaking should aim at procuring for as many men as possible, or rather, in so far as conditions permit *for all men*, an abundance of both temporal and spiritual goods even in the natural order, or at least that sufficiency which man of his very nature needs that he may not feel depressed and looked down upon, nor be exposed to trials or temptations which only men of heroic mould, aided and sustained by extraordinary grace, are able to withstand. Or, more exactly, *we should strive to reduce to practical effect* the wise plan of the Divine Creator, so that *all the children of God* may duly attain that happiness for which the infinitely generous and self-diffusive goodness of God has destined them. (Pp. 5-6.)

It is clear that he is talking about something more than our parishioners, our retreatants, or more appositely here, our student bodies and their personal sanctification or instruction. The talk here is about doing some-

thing through the people in our schools and colleges for the totality of mankind. The idea is to establish a better social order. It is not a matter merely of the corporal and spiritual works of mercy—clothing collections, hospital visits, orphanage parties, mission mites, or catechetics for the children of the poor.

The central proposition of Father General's whole message is the restoration of order in society according to the minds of the Popes. It means building a social order whose very establishment will destroy these other symptomatic and consequential evils at the root. For they would be obviated, forefended, forestalled, precluded by the very institutions and good order in society. It is a radical crusade.

College and university contribution to this crusade is touched on explicitly in two places in Father General's instruction. The first is in numbers thirteen and fourteen where he reviews the instructions for the formation of specialists in social work recently ordered by the last two General Congregations. The second is in number nineteen which deals more expressly with the role of our schools in the light of their function as an ordinary ministry of the Society. Let us look at these two references in turn.

As for the first, referring to the instructions of the more recent Congregations, he says that some Fathers will man a Center of Information and Social Action, and others will engage in more direct social work. The Center among us is the Institute of Social Order or ISO. The Fathers attached there are segregated and, for ordinary purposes, detached from college and university work. Actually, at St. Louis there is a tie-in with the university, but it is *per accidens* and incidental. Concerning the other Fathers mentioned, those recommended for social works, the letter suggests a closer association with our schools.

. . . There are two types of institutes which will be especially fruitful in social action; *both are in harmony with the spirit of our Society*. We should have, either separately or together, schools and courses for employers in which they should be taught their rights and duties, and schools and lectures on social doctrines for the better educated and more capable members of the working class. . . . *This second type of school seems to be more important and of greater moment now.* (P. 11.)

Under this latter kind of social work, obviously, are the many flourishing institutes of industrial relations and the labor schools attached to our colleges and high schools. Similarly included the adult education program in our colleges and universities. Here is special blessing and encouragement for the labor-school and industrial institute Fathers, misunderstood and the step-children of the Society in the eyes of not a few

professional academic Jesuits; they are laboring zealously in a work "in harmony with the spirit of our Society."

We mentioned two places where Father General touches explicitly on the function of the college and university, the first, pertaining to the mandates of the recent General Congregations, we have just seen. The second we will now consider. It has to do with the higher institutions as a traditional and customary ministry of the Society, and one offering splendid means toward establishing this right social order. The section pertaining strictly to colleges and universities in our American sense is very brief. It reads:

It is perfectly clear how much good can and should be done by the foundation of chairs and faculties dealing with social questions in our universities. By university, I mean *all our schools of higher studies*, no matter how they are actually designated in different regions. (Pp. 13-14.)

"Chairs or faculties" imply courses and visions of social science studies. Practically every one of our colleges and universities has such courses already, and some have rather large staffs in several divisions, but, qualitatively and quantitatively, they are the occasion for some questioning. We shall return again to this matter.

Here we want to say a word about the letter's treatment of the lower-level courses and the teaching in our schools in general. The major space in the General's discussion of our schools is devoted to the "colleges." It is clear that he means "colleges" in the continental and Latin American sense of high schools and academies, at best presenting courses up to our sophomore level. His meaning is clear, for he says, "As for our colleges, I shall make a few suggestions for the schools which are generally called secondary." Recognizing clearly that these are not colleges in the sense of our discussion of colleges and universities, there are still strong reasons to note carefully these "few suggestions." They are clearly germane to all our teaching of any youth, anywhere, in any school, as will appear from their recounting. They are prefaced with a more important statement of objective, the goal, which is stated as follows:

It is *our aim above all* in educating the young men we have accepted in the name of the Church, to instill in their hearts the charity of Christ *as it is applied to modern problems in the encyclicals and other papal documents.* (P. 14.)

Then come the suggestions, really a series of minor goals for our teaching efforts. They are ten in number:

1. We should not allow the prejudices which they have perhaps learned at home to take deeper root while they remain with us.
2. There should be no distinction in our colleges between rich and poor.

3. They should not acquire any spirit of a special privileged social class, which I have earlier designated as a social caste.

4. The students should learn to have a spirit of reverence and gratitude towards the workingman.

5. They should be taught not to set their hearts on wealth, but on "having food and sufficient clothing, with these let us be content." (I Tim. 6/8.)

6. Let them learn to hunger and thirst after justice, the justice which sees to it that all men receive the due reward of their labors, and that there be a more just distribution of temporal goods, as well as a fuller and more universal sharing of spiritual goods.

7. They should learn that all men deserve the name and affection of a brother in Christ;

8. that those who have received gifts in greater abundance do not have the right of use and abuse, as the law of the pagans proclaimed, but the obligation of using these gifts for the good of the majority, and indeed, of all men, if that is possible.

9. Let the young men learn to hate social evils, which far outweigh those which afflict merely individuals; let them learn, too, to love the virtues which have a wider scope and tend to the common good;

10. and let them practice these at once within the modest limits of their own family, school and friends, with the desire to cultivate them on a broader and fuller scale later on. (Pp. 14-15.)

These are objectives set for us and our lay assistants in all our schools. How attain them? Here Father General makes a suggestion, but we must watch the terminology. He says:

It is not desirable, either in our colleges or in our scholasticates, to increase the number of *lecture periods*. The young men will acquire an elementary knowledge of the encyclicals from their religion classes; but over and above this it is of especial importance that the teacher himself, eager with the charity of Christ, should use every opportunity to fill the hearts of his students with love for the masses. Lectures on the ancient writers, on history, on the native literature of each country, will offer many an occasion by a passing reference for forming these attitudes. For in literature and history we are constantly confronted with the conflict between the selfishness of the kings and nobles and the misery of the people by whose labor the former indulge in great pomp, wage wars, and win glory for themselves. In this way let the young men learn to hate social evils. . . . (P. 15.)

He does not say that there cannot be new courses or modified courses; he only says it is not desirable to increase the number of lecture periods. And he speaks here about "colleges" in the sense of secondary schools; yet, *mutatis mutandis*, the recommended teaching methods for social effect holds good for the higher institutions as well.

As we have seen above, in speaking of these higher institutions (among which are our American colleges), the letter does indicate the "foundation of chairs or faculties," implying courses "dealing with social questions . . . in all our schools of higher studies." Offered or prescribed

courses? The instruction does not say. Here we are back with the problem considered at Denver, discussed briefly and left unsettled, a little better than two years ago. It is the question to which Father James McGinley addressed himself two meetings ago at Philadelphia. We shall advert to it in the course of the next section of this paper.

Here we wind up this brief analysis of what Father General asks us to do at the college and university level. It sums up this way:

1. We must keep our gaze and our aim steadily on the major purpose of all our work in the area of social labors—in whatever ministry—the positive building of *social order* in society around us. We cannot afford to be diverted into mere campaigns against effects and symptoms of social disorder—e.g., against communism, statism, socialism, capitalism. Our efforts must be primarily devoted to *positive, affirmative, constructive, active contribution* to the upbuilding of a society so rightly ordered that these particular evils will wither and disappear. The prescription calls, not for poultices and salves, but for good food, vitamins, sunlight and exercise. Present ills need sound application of Catholic social doctrine, social justice and charity, zeal, accurate knowledge, and active, generous labor on the part of every one who can contribute—each one of Ours and every one of our students and alumni.

2. We must keep before us the recommendations of the recent General Congregations. Among these, a principal one called for and still calls for establishment of “institutes” in connection with our more professional college and university work. These “institutes” should aim at influencing business and other leaders and the poor and the workingmen through adult education of various types.

3. With regard to the more regular work of our colleges and universities, three propositions may sum up the major needs: a. Our prime task here is to turn out men who are aware of the major social relationships and the structuring of modern society, men who are at the same time well-grounded in the Catholic social teachings and inspired with the zeal and charity to make active, positive contribution to solution of problems and development and furtherings of programs. b. Preparation of such men can be largely aided by zealous, wise, informed *teachers* using the opportunities of the regular curriculum and the usual courses. And every Jesuit teacher is expected to work at it. c. All of our schools of higher education should have courses dealing with social questions, and our students should be made keenly aware of social problems and the papal and Catholic teachings on their remedy. This necessarily implies the conveying of some modicum of information, to be secured partly in course and partly from direct contact and experience.

WHAT IS BEING DONE

Against the background of this letter and its suggestions and injunctions, it is natural to ask what actually is being done around the circuit of our American Jesuit schools. It is an easy question to ask and difficult to answer. There is need for a careful survey, somewhat on the lines of the one made in preparation for the Denver meeting of 1948 but more detailed and explicit. It should try to assess the curriculum as accurately as possible, both quantitatively and qualitatively. Teacher-student relations are notoriously hard to measure, but some essay should be made to get some rough appraisal even in this area.

For the purpose of this paper, in addition to study of the reports of province meetings held to compose reports to Father General a year and more ago, a small sampling of informed opinion around the Assistancy was made by informal questionnaire. This writer sent a personal letter and a short list of questions to seventeen selected Jesuits. The men addressed were all chosen because of their known interest in the social apostolate and because, except in two cases, they were attached to college and university staffs. Fourteen replied. One begged to be excused, partly because of business and more especially because he was not living at the college although operating under the college name. The thirteen who did respond represented direct acquaintance with twenty colleges and universities—they worked in that many during the last three years.

These replies do not make up a scientific survey, but they do represent the sober reactions of studious, informed, and zealous men. Ten questions were posed for them to consider. They were invited to make informal reply, and they were not expected to answer formally or explicitly all the questions. The list of queries was meant to be stimulative and suggestive; they were asked to set down their habitual convictions on the general problem of the social apostolate in the college and university setting—the ideas that were “up in the front of their minds.” Their composite reactions comprise the heart of this second section of this paper.

The first question proposed for their comment asked whether there was any evidence of concern among administrators about ways and means of utilizing the college machinery for advancing the social apostolate as defined by Father General. Answers range from three reporting splendid interest and cooperation to three utterly discouraged and dismayed by the indifference and complete satisfaction with the *status quo* revealed by the administrators they observed. The majority were “in the middle”—administrators were passively sympathetic but generally engrossed with

the mechanical details of management. Some sample comments are recorded verbatim below.

Our administrators spend large sums of money on the social apostolate . . . labor schools, management activities . . . a good segment of the required courses. . . .

Deans here have a sympathetic attitude—deans, I mean, not only of Arts & Science and Commerce, but also of Law, Dentistry, and Pharmacy. . . . The spirit of co-operation is wonderful and gratifying.

There is a passive interest, and at least in our set-up the individual . . . will be allowed . . . I don't think there is sufficient realization of the need, of the *necessity* of *demanding* these courses as requisite for the entire student body. . . .

There is, regrettably, small concern. . . . Secular universities seem to be more conscious. . . .

There has been no evidence manifested in the year I have been at the school of any deliberate effort to urge greater stress on social questions. . . . Advances will be accepted, but nothing will be done to bring about changes.

Two related questions evoked over-lapping comments. First, what percentage of students, roughly, are exposed to courses (other than the standard ethics and religion courses) that really wrestle with social problems as questions demanding attention and solution? And second, are there any courses on social problems to which all students are exposed, other than the ethics and religion courses? Two schools reported courses, required of all, explaining major problems of social structure and organization and presenting Catholic teaching pertinent to the ordering of society. Another school reported such courses now prescribed for 55 percent of the student body, to go up to 90 percent in September. Four informants mentioned courses prescribed for all in particular schools and divisions, such as pre-medical and pharmacy and business. Business schools showed the widest and the narrowest coverage: in some, 100 percent of the students took such courses; in others, no students did.

The general consensus of replies indicate a widespread conviction among those who know intimately the social studies field, at least, that there should be a prescribed course for all our students in all schools and divisions. Some comments:

In appearing before various groups to give talks, either on the encyclicals or on subjects related to them, I have found the *greatest* opposition to papal doctrine comes from Catholic college graduates, particularly those who graduated ten or more years ago. In other words, it seems to me, at least until recently, we have been educating a class of rugged individualists. . . .

After all, we are training college students. And we are living in a terribly complicated society. You can't get the hang of it without some digging into the framework of the thing—this can't be done without specialized training. Thus Father McGinley's idea of a general course in social science to which all students will be exposed . . . I think it's necessary. It's not done here. I would introduce such a course. Make sure that a definite body of social knowledge was given to every student before he got out. Then you could begin to presuppose some things justifiably. . . .

We would like to see a course on the social encyclicals on social and economic viewpoints made a requisite for all students.

In my student days, inside and outside the Society, I had Jesuits for 15 years, and on no one level of my Jesuit education was the matter of race relations or even industrial relations even so much as mentioned in the classroom.

Because there are those who maintain that our ordinary ethics and religion courses suffice to equip our students with all they need for social awareness and motivation and action, the following query was listed. In the ethics and religion courses, have you any knowledge of the relative time and attention given to questions of grave public or social morality? Few of the reporters could or would speak with assurance about this matter. The answers would have been more definite, of course, if the inquiries were addressed to religion and ethics teachers. The one ethics teacher who did reply indicated—hinted—that it is very, very hard to sell social justice and social charity to students who are being indoctrinated with materialistic, liberalistic individualism in most of their other classes—in a Jesuit school.

The generality of replies disclaimed accurate knowledge, but reported the impression, in most cases, that there was not much attention paid to current grave questions of social character in the ethics and religion courses. It is an impression, labeled as such by the respondents. But it is not out of line with the strong point made by Father General himself in number eleven of the letter on the social apostolate. He said:

. . . care should be had that the courses in ethics, in social economics, in moral and pastoral theology, be applied to modern times and needs. Now there are many textbooks, especially in moral theology, which we have long used but which do not satisfactorily meet modern needs in this matter. *The outcome of our courses and the attitude of those who followed them are ample proof of this fact.* Therefore it will be the professor's duty to supply what is lacking and thoroughly to explain the social doctrine of the Roman pontiffs, while treating in short summary certain other points in his tract which are easier or somewhat out of date. (P. 9.)

Conversation with a veteran teacher of religion and of ethics in one of our largest institutions revealed that there just is not room in their particular religion curriculum for any treatment of the material of the social encyclicals—nor is there time to cover them in the special ethics course. Only passing comment and very short discussion is possible. And this comes from a very zealous, apostolic, competent teacher.

In line with Father General's suggestions on the opportunities for social teachings presented by the usual non-social-science courses, the next question inquired about this point. Do you know any teachers of non-social-science subjects who are striving to use their material for social indoctrination as occasion offers? Practice and accomplishment here show wide divergences. Most of the testimony is to the effect that very little

such activity has place in our non-social-science classrooms. Yet several do mention gratifying success in efforts to interest teachers. One sociologist with a strong economic background has made it a point to accept every chance offered to illustrate such teaching by taking literature and history and classics classes as a visiting or guest lecturer; and he has found the regular teachers interested. In general, however, the refrain of most respondents pointed to the lack of training or outlook in social matters on the part of the teachers themselves. This lack shows signs of being remedied, but it is a slow process. Several Jesuits express confidence that more frequent teachers meetings would help greatly to speed the process. Neither typical nor unique are the comments of two reporters below, referring especially to our own men.

There are only two such men at all interested in these matters—both Jesuits. One of them is a kind of Daily Worker sort of anti-capitalist; the other teaches his students Colonel McCormick in between doses of Plato. . . .

Isn't the business ultimately a question of our own mentality?—the Commies can teach communism in any course they give. . . . But our people don't even try. . . .

Related to the above matter is the question of faculty inspiration and the liaison required for it. Is there any liaison or discussion of these matters among the faculty? Ten respondents report no liaison or discussion of any kind beyond informal or incidental personal conversation on these topics. But all expressed regret about it and the hopes of improvement. Three reported real success through faculty meetings.

Here liaison is improving—monthly faculty meeting at which these things are discussed carefully and after preparation. How come? A dean who knows what the score is and who plans and promotes. . . .

Unfortunately, we have no regular provision for discussion of these things among the faculty. There is no systematic arrangement for inter-faculty communication along the lines of the social apostolate, or even concerning general educational philosophy or policies . . . little provision for our even getting to know one another well. . . .

It is really more important to be sure of the teacher's attitude on all these questions than the student's. We ought to have more of the faculty seminars. . . .

Are students actually encouraged to interest themselves in local social and community problems, to see and experience for themselves, in the concrete, what is actually going on around them and who it is who makes decisions and shapes policy in social groups and how it is done? The common experience is that very little is done in our schools in this regard. Indeed, there are serious difficulties of arranging freedom for students to do the things that are suggested; schedules must be maintained and some modicum of discipline is necessary. Still, the better students in our schools do carry many worthwhile outside interests; yet there is room for improvement.

Public Affairs club, participation in State Intercollegiate Legislature, sodality, prayer-for-peace crusade, Student Peace Association, the Siwash-Views-the-News radio program, and other such activities . . . I think we have a lot to record, though not to be complacent about.

When the present pontiff said, "Evil triumphs because good men are timid," he must have had in mind to a great extent the graduates of our colleges and universities. Quite frequently, executives have complained to me that our graduates suffer in comparison with the graduates of secular universities, not in intelligence or knowledge, but in their ability to make themselves heard, to be forthright, to take the commanding position. . . . Our graduates (must) become *prudently assertive*. . . . Perhaps the partial solution might be to have our students meet the outside world on a business level more frequently while they are in training. Visits to plants, small, informal discussion clubs with business executives and union leaders on the campus, role-playing in ethics and religion classes . . . we could experiment.

A brace of questions related to the foregoing ran as follows. Does your knowledge or experience with graduates indicate any good things or bad to be stressed or avoided in our curriculum or handling of the student body? Do most students end up with a pretty clear idea of their duty and their responsibility to contribute positively and actively to the real hard work of making social and community affairs run better? The general reaction is one of modest accomplishment, heavy-burdened with the consciousness of great room for improvement. The first of the comments below expresses the mind of about half the reporters; the second comment records the general thought of the other half.

It seems to me that the great deficiency, in Jesuit education in particular, is that we have concentrated almost exclusively on the development of the *individual* nature of man with little or no consideration being given to the development of man's *social* nature. . . . The greatest deficiency lies in the field of social justice. The obvious result is that we have *most* of our Jesuit graduates aggressive defenders of an economic and social system which, in effect, has the character of Protestant theology (rugged individualism, laissez-faire) applied to community and social relationships. The idea that society is an organic something is not taught in our classrooms, except in a very vague sort of way. . . . If education is rightly considered the developing of the *whole* man, it is difficult to see how a system which concentrates on the development of *only one aspect* of man can rightly be called education. . . . Educated exclusively for individual action, the products of Jesuit education are not equipped to participate in organized group action, and thus we have tremendously serious problems without the knowledge or techniques for solving them.

In general, I would say we have done our job of creating a sense of social responsibility poorly. Mainly because the faculty have not been associated with the big problems of the community—have not been in touch with policy makers—do not know the things that have been done or are being done now. This will gradually correct itself—but it will be slow.

Respondents were encouraged to express any related ideas that seemed to them contributive toward improvement of our work in the colleges

and universities on the social front. Prominent and insistent, in more than half of these reports, was the stress upon the quality and character of teachers—both Jesuit and lay—and the urgent need for careful screening. Two quotations, a long one and a short, will serve to point up the idea.

. . . First of all, there will have to be a more careful screening of the professors before they are engaged. . . . In many cases, apparently the only qualifications considered are the academic degrees held by the applicants, their eminence in their particular fields, and whether or not they are Communists. The *social philosophy* of the applicants is ascertained in all too few cases. The result is that in many of our colleges we have a situation in which the members of the faculty run the gamut from laissez-faire rugged individualism, through the middle-of-the-road papal doctrines, to a few cases somewhat extreme liberalism. It seems to me essential to have some common denominator in philosophy if students are not to be utterly confused or caught in the crossfire of conflicting social philosophies . . . and go out with an unbalanced philosophy.

To track the difficulty nearer to its source, perhaps it should be recommended to the provincials that the social philosophy of the deans who do the hiring should be screened before *they* are appointed. I believe I have seen instances in which men occupied positions as dean who were not capable of screening applicants' social philosophies. . . .

Much can be accomplished by college administrators in devising courses and selecting *qualified* lay teachers to supplement the work of the Jesuit faculty. . . . I have tried to capitalize on these opportunities during the past years by *carefully selecting social-minded lay teachers*. . . . (Here was listed 16 distinct courses being currently taught in his department, and he added) . . . each of the above courses *was introduced only after securing teachers thoroughly grounded in Catholic social thought.*"

WHAT FURTHER CAN BE DONE

The foregoing observations and comments are, of course, far from a complete or definitive picture of the social apostolate in our schools. Nevertheless they furnish a first approximation and give an indication of the lines of approach to improvement. This writer has also enjoyed the counsel of some fifteen or more Jesuits of knowledge and experience in this area, men active in social work and in administrative positions, who have shared their experience in interviews and conversations in several provinces and institutions during the past months. The little listing which follows is a tentative program derived from the composite convictions and opinions of some thirty or more Jesuits who thus make up a fairly representative cross-section of Ours. To tie their ideas together and come up with some suggestions and recommendations amounts to an enumeration of the major needs. They constitute a program that is modest and feasible, perhaps not ideal and fully-rounded, but at least a stepping stone to greater achievement in the upbuilding of the social order in America.

1. Try hard to get all of Ours to *read* the letter—and to read it prayerfully and meditatively.

2. Look for *teachers who are social-minded*—look *carefully* for them—Jesuit and lay. Try to bring in a few good ones who would set the tone. Or, if they are already there, give them all possible encouragement; try to put them in spots of influence. Make it clear to all hands that the social apostolate is *a* primary activity in the school's work.

3. Arrange *regular* faculty meetings or workshops and discussions—despite the great difficulties of conflicting hours and busy schedules. Give teachers examples of use of current class materials of the usual courses for inculcating social attitudes and social awareness. Encourage ethics and religion teachers to consult with social science teachers on overlapping mutual problems in their respective materials. Lend every encouragement to socially apostolic teachers as apostles to other faculty men.

4. Tackle the problem of expanding the numbers of students already taking social studies courses from the Catholic viewpoint. That would mean consolidation of some courses, perhaps; at any rate, it means consultation and consideration of some over-all standard required course for all students, to make sure that a definite body of social knowledge is given to every student.

5. Establish as close a liaison between school and neighboring community as academic discipline will allow. Strive to interest faculty and students in the work of organized groups shaping social policy in the area—political parties, chambers of commerce, trade associations, labor unions, professional societies in medicine, law, engineering, accounting, and such areas. Arrange as often as possible for lectures and discussions by representatives of these groups with faculty and students *on the campus*; and see that the latter get and accept invitations to meetings of these organizations.

6. Check with student counsellors, sodality men, and guidance directors to see that their work is bringing the students into contact with the poor and "ordinary folk," that they end up with understanding, sympathy, and an ambition to contribute positively to building a better community for all of us to live in and in which it is easier for all of us to serve God as we ought.

7. Then pray—pray that God will bless us and all our faculty with wisdom and vision and courage, that we all may "get on the ball," that we all may be *effectively apostolic* in our zeal and in our work for *all* the ordinary folk whom God has given us as brothers in Christ.

APPLICATION TO HIGH SCHOOLS OF *DE APOSTOLATU SOCIALI*

HAROLD J. McAULIFFE, S.J.¹

Since your days are crammed with people and things, you may not have had the time and opportunity to analyze and apply to Jesuit high school education Father Janssens' letter on the social apostolate. Today it will be my function to serve as an analytic and catalytic agent in the process of applying the letter to our high schools:

First, by telling you what Father Janssens *says* pertinent to our high schools;

Second, by explaining to you what I think this *means* positively and negatively;

Third, by suggesting *methods* of application in terms of real life situations.

WHAT FATHER GENERAL SAYS

As to what Father General says directly pertinent to our high schools, the main message is in three paragraphs on pages fourteen, fifteen and sixteen of the Woodstock translation. He reminds us that our aim in educating young men is "To instill in their hearts the charity of Christ as it is applied to modern problems in the encyclicals and other papal documents. We should not allow the prejudices which they have perhaps learned at home to take deeper root while they remain with us. There should be no distinction . . . between rich and poor. They should not acquire any spirit of a special privileged social class. . . . The students should learn to have a spirit of reverence and gratitude towards the workingman . . .; should be taught not to set their hearts on wealth . . .; [learn] to hunger and thirst after justice, the justice which sees to it that all men receive the due reward of their labors and that there be a more just distribution of temporal goods as well as a fuller and more universal sharing of spiritual goods. They should learn that all men deserve the name and affection of a brother in Christ; that those who have received gifts in greater abundance do not have the right of use and abuse . . . but the obligation of using these gifts for the good of the majority, and indeed of all men, if that is possible."

¹Paper delivered at the Annual Meeting of the Jesuit Educational Association, Meeting of Secondary School Delegates, Cleveland, Ohio, March 26, 1951, under the title, "Analysis and Application of Father General's Letter on the Social Apostolate to Jesuit High School Education."

Lest these suggestions alarm the harried administrator by conjuring up frightening visions of additional courses and hours, Father General hastens to explain that "It is not desirable . . . to increase the number of lecture periods. The young men shall acquire an elementary knowledge of the encyclicals from their religion classes; but over and above this it is of especial importance that the teacher himself, eager with the charity of Christ, should use every opportunity to fill the hearts of his students with love for the masses." He points out that this can be done in the classical courses, history, and literature of the land. "In this way," he continues, "let the young men learn to hate social evils . . .; let them learn, too, to love the virtues which have a wider scope and tend to the common good; and let them practise these at once within the modest limits of their own family, school, and friends, with a desire to cultivate them on a broader and fuller scale later on."

Evidently a believer in the old adage, "Verba volant, scripta (et visa) manent," he maintains that "our students should take up the practice, according to their age, of visiting the homes of the poor, the workshops and mines of laborers, and their social centers; . . . let them see with their own eyes and touch with their own hands the proof of how truthfully he [the teacher] speaks to them. The Society will achieve a work of no small merit in the eyes of God, if from her colleges [high schools] young men, freed of that pagan mentality which adores riches, go forth steeped in that charity which seeks above all the good of others and is ready to work with the Church in bettering the temporal and spiritual conditions of the greatest possible number of human beings."

POSITIVE AND NEGATIVE MEANING

One could briefly summarize Father General's positive meaning by saying: Teach the application of the principles of charity, detachment, and justice to your students through the regular curriculum and through extracurricular observation. His negative meaning is: Don't let your students graduate as snobs and slaves of prejudice. This solemn admonition warrants our examination of areas of wrong attitudes and of offensive practices in and out of the classroom. Such an examination should prove practical.

What are some of the wrong attitudes which rise to the surface like icebergs off of glaciers? Does the wrong attitude, the prejudice, deal with wealth, class, race, nationality, color, religion, politics, urban-rural relations, school, or what? Perhaps some of your boys are worshipping the golden calf. Their attitude: "It is not so much what a man *is* as

what a man *has* that counts. Since money talks, I want to shout. I don't care how he got it; how much has he got?" Such boys are slaves to what Father General calls "that worldly notion of social caste . . . , that notion which considers a man more worthy of esteem and respect and the bestowal of spiritual care merely because of his family's prestige or his wealth." (P. 8.)

Occasionally you may meet the opposite type of prejudice among our boys. This boy will admit nothing good in the wealthy. In his mind wealth is at once equated with exploitation. He jumps into the Communist trap of class warfare and conflict.

You have met the boy who feels so strongly on the subject of race that a calm, rational, and supernatural discussion is impossible. His thinking is so confused by his strong feelings that he ends up with, not one human race descended from Adam and Eve, but one white superior race and a number of inferior races. He is the sort of boy who formulates unfavorable generalizations from disagreeable particulars.

Some of your boys have violent religious prejudice possibly; I don't mean faith and conviction, but real prejudice that jaundices their observations on religious matters and people. They do not want to admit that anything good can come from individual Protestants or Jews or Mohammedans or anybody except Catholics. They simplify the complex supernatural matter of conversion by labelling all American non-Catholics as stupid or bad-willed. If they knew the theological term, they would call them all "formal heretics." Or some may lean the other way and under the influence of their environment be inclined to live the heresy that one religion is as good as another.

You are all familiar with the lad who has picked up a fanatical political prejudice at home. Instead of Stephen Recatur's famous dictum, "My country, right or wrong; but right or wrong, my country," such a boy's slogan is "My party, right or wrong; but right or wrong, my party." He is given to heaping sarcasm or manifesting a condescending pity on anyone who holds a political position different from his own,—really his father's. He nurses bitter scorn against anybody who dares to think that the platform of another party may offer better planks on which to build the American superstructure.

In city schools you often encounter the young man whose ideas of rural people are formed by listening to Mortimer Snerd and to the stock jokes which begin, "And he sez to me, sez he." Such a young man has reached the unwarranted conclusion that all farm people are stupid and uneducated and have a funny way of talking. In rural schools you find the boy whose ideas of city people are just as erroneous.

Sometimes the stress we put on loyalty to our own school is so distorted by eager youths as to amount to a hatred of other schools. One would almost think that the attendance of boys at a rival school, for example, Christian Brothers or Brothers of Mary, constitutes forfeiture of the rights of Redemption and membership in the Mystical Body.

METHODS OF APPLICATION

Whatever the areas of wrong attitudes common to boys of high school age and peculiar to the boys of your school, some means must be applied to correct the wrong attitudes. A specific course in Sociology has its advantages and disadvantages. An obvious advantage is that it forces the teacher and the students to come to grips with problems of prejudice and with erroneous principles of social order in a systematic way and usually, I suppose, in an atmosphere conducive to solution of the problems and eradication of the erroneous principles. I say "usually, I suppose," in such an atmosphere because my own experience has been that sometimes the atmosphere becomes highly charged and superheated. Perhaps greater skill in the art of discussion leadership would help these open forums to generate less heat and more light.

This brings me to a disadvantage of the formal Sociology course: unless the teachers of Religion and other social content courses in the earlier years have trained the boys to form a correct Catholic social attitude on problems of race, color, class, and the like, very little will be done in fourth year among the limited number exposed to a Sociology course. And the tendency of teachers of social content courses in the earlier years might be to leave the solution of social problems to the Sociology class in fourth year. Speaking from the vantage-point of a limited experience in teaching social content courses such as American History and Religion and a formal course in Sociology, my personal conclusion is: Keep or introduce the formal course in Sociology wherever possible; alert the whole faculty to the obligation of insisting on the correct Catholic attitude on social problems in whatever class or activity is assigned.

Religion teachers who show the boys the practical applications of the doctrine of the Fatherhood of God and the Brotherhood of Man in the Mystical Body of Christ in regard to race, color, nationality, material possessions, power, honor, and the like, will be truly exercising the social apostolate. Many a boy's race picture has been brought into better focus because some teacher of Religion clearly showed that Christ died for all men and that the merits of His passion and death are meant to be applied

to all men through the Mass and the Sacraments. Teachers of the classics, history, and English and American literature will find ways of letting "the young men learn to hate social evils" (p. 15). For almost every teacher opportunity is offered to correct the student who uses opprobrious and offensive terms in class discussion, such as "nigger," "greaser," "dago," "Chink," "Jap," "Kike," and the like. He may meet the boy who charges, "Niggers are dirty and careless"; another boy who labels all Jewish people as "loud and cheating"; another who categorizes all Russians as "atheists"; another who says, "He must have nigger blood in him." Now unless the teacher takes issue with such unwarranted generalizations and with such unscientific statements, he is doing the cause of social justice and the social apostolate a positive harm. A kindly reminder to the boy that he has met the wrong kind of a certain people may help to set his thinking along straighter channels. A few personal experience stories by the teacher, complimentary to the race, color, nationality, or group mentioned, may prove very helpful. An appeal to science on the matter of race and blood strikes home among our scientifically-minded young men; the fact that even non-Catholic anthropologists admit only one human race derived from one common parentage; the fact that science shows there is only one blood, human blood, and that their own brothers on the Korean battlefield may receive a transfusion of "Korean blood" or "negro blood" or "Japanese blood" to save their lives.

It seems to me a high school principal has an obligation to make sure that the laymen hired to teach in his school and the Jesuit faculty are all doing their best, positively and negatively, to promote a correct social attitude among the boys. This presumes that the lay and Jesuit teachers themselves have the correct attitude. This, in turn, presumes social-minded teacher training. A teacher who is careless in expressing himself can do serious harm. He repeats stock expressions, for example, "a nigger in the woodpile," "nigger pole." Or for the sake of picturesque speech he always refers to rural people as "hay-shakers" or "oafs from the country." Or in literature and history he talks about peasants as sort of subhuman, thereby helping to perpetuate false class pride and erroneous standards of value. If he repeats sayings and songs which unfavorably categorizes a race or ethnic group, should he be surprised that his students find justification for their own prejudices? A teacher who is timid about correcting the manifestations of wrong attitude is false to his trust. He might let students go away from him believing that money-making is the sole goal of business and industry rather than service in terms of human values; that wealth does constitute the real worth of a man; rather than sanctifying grace; that objective superiority of inferiority is established

by mere membership in a certain social group rather than by virtue or lack of it; in brief, that the shadow is more important than the substance.

Besides seeing to it that the correct social attitude is being taught in the classrooms, positively and negatively, the high school administrator has the further responsibility of orienting the extra-curricular activities toward the social apostolate. How much good the annual spiritual exercises can do in the hands of a retreat master who proves not only that the reform of society must begin with the reform of the individual person but also that the reform of the individual can be greatly expedited by the reform of environment! a retreat master who, striking the spark of Paul's flaming love for Christ, sets the hearts of boys on fire with the Christopher ideal of carrying Christ into those fields of employment which have the biggest influence on society! a retreat master who—to quote Father General—will lead the retreatants to a “spirit of abnegation in regard to temporal things, a spirit of poverty and humility, reverence for the commandments of God, and finally love for God and their neighbor.”

How effective the Sodality of Our Lady can be in promoting a Christian social order. Besides the sound spiritual training which helps a boy to become aware of injustice around him, the Sodality offers practical work through committees, work that teaches social responsibility in visiting the sick and the poor, in preparing for the cleaning up after a dance or party, in improving the school environment. “If we wish,” says Father Janssens, “we can easily make the Sodality of Our Lady the principal instrument for instructing both rich and poor in the interior life and in charity, as well as in the teachings of the encyclicals, for the betterment of their personal lives and the lives of their subordinates and associates.” (p. 18)

What about the sermon series if your school has such? Could this not be directed at least once every four years toward the application of the principles of faith to current and perennial social matters? How about the school paper? Do your moderator and editors keep in mind the obligation of helping to restore a sound social order? What about the speech program, especially interscholastic? Are moderators and coaches keeping in mind the apostolic value of good talks on family life and on the positive approach to prejudice and discrimination and other social problems? Are they guiding their extemporaneous speakers and debaters along the lines of sound Catholic social teaching? In the current debate topic: Resolved that the American people should reject the welfare state, one of my more intelligent debaters, working on his own over the summer, had taken the position of advocating a *laissez-faire* capitalism in opposition to the welfare state! As an administrator do you allow teachers to

bring in people of various races and positions of life who by their personality, appearance, and other commendable qualities may disabuse the boys of their prejudice? The admission of people of other races and colors not only as guest speakers but also as students does much to break down prejudice. Witness the experiences of St. Louis University and of St. Louis U High. And do you make it possible for a teacher to let his class actually see with their own eyes and touch with their own hands, as Father General says, the proof of what the teacher says about the poor, the shops, the mines, the social centers? If I have seemed to examine your conscience, please excuse me. My intention has been to tell what Father Janssens says and means and to apply it.

Pre-Induction Program for Jesuit Students

PRE-INDUCTION ORIENTATION FOR JESUIT HIGH SCHOOL STUDENTS

RALPH H. SCHENK, S.J.¹

Many of our high school students will volunteer or be drafted into service within the next year or two. Father Stanford's paper² "Miracle of Living" for "Mystery of Life" movie title, should convince anyone of the need for a pre-induction course. The draft, plus current world conditions, force a drastic change of attitude toward our high school "boy." We are told that a "teenager thinks he is a man two years before he is one, and three years before his parents think he is." At present, our Government and the Armed Forces think he is a man at the age of 18. We may not agree with this but we cannot change it.

Hence, we see the need to prepare these young men for the moral and religious dangers they will meet in service. Home-room periods or religious classes could be utilized to cover the essentials for the remainder of this year. A more thorough course to cover the last semester of senior year could be worked up for next year. The course should be given to small groups rather than to the whole senior class at one time. Lay faculty, who were in the service, and former chaplains could be used for some of the lectures and discussions.

Even though our purpose is primarily to warn our seniors, I think it is important that we use a positive approach. These headings might serve: 1. Duty to God, 2. Duty to Self, 3. Duty to Neighbor, and 4. Duty to State and World Community.

This course need not be the only means of orientation. Counselors and guidance directors should be briefed for work with the individual students; the school paper can furnish pertinent information; many of

¹Delivered to the Meeting of Secondary Delegates at the Annual Meeting of the Jesuit Educational Association, Cleveland, Ohio, March 26, 1951.

²Stanford, Edward V., O.S.A., "Religious and Moral Orientation for Prospective College Teen-Age Inductees," *Minutes and Proceedings; Conference of Presidents*, (February 13-14, 1951), Washington National Catholic Educational Association, 1951, pp. 42-48.

our alumni could offer valuable suggestions; schools and parishes should contact Catholic chaplains in service to give them the names of Catholic boys at their posts.

DUTY TO GOD

Chaplains of the last war are under no illusion about the number of Catholics who did not get to the sacraments for years. In service, these young men live in a completely pagan atmosphere. They meet men who are totally indifferent to religion, who ridicule it, or who are unfaithful to religious duty and moral law. Young people often have doubts and worries about religion. When they meet the religious scoffer or the clever atheist, their arguments from Apologetic sound very weak.

Inductees should be warned against taking part in non-Catholic worship. When Catholic chaplains are unavailable, a Catholic should gather the men together and lead the rosary or other suitable Catholic prayers.

We cannot overstress the importance of living every moment of their lives in the state of grace. Inductees should be aware that not all casualties are on the battlefield. We read every week of training camp accidents. Perfect contrition should be clearly explained and the obligations incurred through general absolution. Holy Name groups should be formed to counteract the vile language and blasphemy of the barracks. The relationship of soldier to chaplain should be explained, that he is the spiritual guide provided by the Army, that he takes the place of their pastor at home.

Our students know in theory the importance of Mass and frequent reception of the sacraments. In service, it is their only hope if they intend to lead a good life. Yet Mass attendance on Sunday is not always an easy thing. Even where afternoon or evening Masses are celebrated, individual Catholics are often assigned to duty during Mass times. Week-end passes often take personnel to towns and areas where there is no Catholic Church. Many Catholics use this as an easy excuse to miss Mass rather frequently. Often small groups or companies are transferred or moved about on Sunday. This is often a matter of convenience for the officers and rarely a plot to make Church attendance difficult. For instance, in moving out for maneuvers, the problem can thus be started promptly on Monday morning. In such cases of assignment to duty covering much of Sunday, not much can be done to get individuals released for religious services, but where such practices are widespread and consistent, the chaplain should take action through the Corps Chaplain or the Commanding Officer of the post.

All of us have read about the conscientious objectors of the last war;

these men were assigned to non-combat duty but it was often dangerous service with the medics. Catholics should be alerted to do much more conscientious objecting to moral evils on and near military installations. The light of publicity can work wonders on Army "brass," responsible for training our youth, and subject to the scrutinizing eye of Congress and the press. In all such cases, we must be absolutely sure of our facts. Perhaps the Military Ordinariate should collect and sift such facts since the Chaplains' monthly reports go to that office.

The Military Ordinariate furnishes each Catholic chaplain with a list of faculties and dispensations covering service men. We should explain why changes of Church Law are made for those in service; why military personnel are dispensed from the law of fast and abstinence except for three or four days in the year; why there is no abstinence on Fridays except for Good Friday; why they have the privilege of afternoon Mass; the reason for the Communion fast of four hours from solids and one hour from liquids.

Regarding the question of vocations to the priesthood or religious life, we should impress on these young men the fact that by following their vocation they are doing much more for their country and the Church than they could ever do by dying for their country in service. This point would best be handled by individual counselling, or a group meeting of a vocation club.

DUTY TO SELF

Many of our seniors are young enough to complete a year of college before they are drafted. Six months ago practically all of them intended to register for Summer school or for the Fall semester. Today, many see little reason for starting college since they feel they will not be able to complete their work for a degree. They should be told that one year of college work will look very good to them when they get out of service. The type who will not do good work in college because of immaturity or the pressure of the draft jitters should wait with their college work.

Several of our seniors have indicated to me their intention of enlisting shortly after graduation in June. Others intend to enter reserve programs, National Guard, or Coast Guard. It is wise to urge caution and a full investigation of their obligations before the student signs up. Appointment of a special guidance officer for Military Affairs might help.

The possibility and value of service to country while in college should be made known; I refer to the R.O.T.C., Navy R.O.T.C. and Air Force R.O.T.C. programs in the colleges. At least 200 new R.O.T.C. units are to be installed in colleges which never had this program before. This

proves their value to the Armed Forces in obtaining intelligent officers; yet many high school seniors will have to be convinced that this is a worthwhile program for them to enter. The stigma of draft-dodging is attached by the uninformed to the R.O.T.C. cadets. Officers from recruiting stations and R.O.T.C. units will gladly come to your school to explain the program to your senior class.

Students who have the ability and desire to enter pre-professional training should be encouraged to do so. While there is no definite deferment policy covering these programs, the need for such personnel in and out of service will be tremendous in the next ten years. (Present plans under discussion ask deferment for 75,000 annually to enter such programs in the colleges.)

But what about the many young (and often immature) men who will find themselves in uniform within the coming year? Many, even many Catholics, will succumb to the pagan atmosphere in which they will be living. We can give them a frank warning of the dangers they will meet. When the problem confronts them, they may remember the warning, and be on guard. Good companionship is a wonderful help. What to do during off-duty hours is one of the biggest problems. Loneliness, frustration, disappointment, fear of what the future holds—all can breed a philosophy of "eat, drink, and be merry, for tomorrow we die." The chapters in the *Inductees' Handbook* on "Getting Along with Men in Service" and "Recreation" contain many helpful hints.

The Armed Forces will do little to dispel this pagan atmosphere of which I speak. Their test will be that of fighting efficiency and the much-abused term "troop morale." Many of the officers consider the chaplain a necessary evil to be tolerated. Even the method of conducting the entering physical examination can be a shock to some recruits. More dangerous is some of the official instruction given them in sex morality. The GIs refer to the "sex morality lectures" as the VD lectures. Two of the three movies used during the last war treated the subject rather crudely and bluntly on the basis of a fear philosophy. At present, the Army is using a film produced after the war titled: "The Miracle of Living." This film is certainly unobjectionable and I hope it is the only one being used by the Army at present. All of the priests present at a showing of this film in Omaha last year approved of it and the motivation based on Christian moral principles. This lecture consists of a showing of the film, a short talk by the commanding officer of the unit, a longer talk by the chaplain, and a detailed explanation of proper prophylaxis after exposure, by an army doctor. (The Military Ordinariate furnishes an outline for Catholic doctors.) The effectiveness and tone of the lecture

depend, to a great extent, on the quality of the three officers who take part. With the exception of the chaplain, the underlying philosophy seems to be, "if you can't be good, be careful." The Military Ordinariate sent the following information to all Catholic chaplains in the booklet, *Vademecum*: "At a recent (1944) meeting of the morale officers of the nine Service Commands, it was stated by one of the speakers—a man of long experience in both Army work and public health service—that approximately 15 percent of the soldiers will go wrong in spite of all helps, 15 percent will remain continent even in the worst environment, and 70 percent are more or less weak but will respond to good environment and such assistance as may be offered. Attention was called to one post where the periodical call for prophylaxis amounted to only 5 percent of the enlisted personnel of 9,000 men."

Much will depend, of course, on the area where the troops are stationed. Many of the lectures imply that the men are 100 percent incontinent. This was certainly not true of the Philippines in the last war; it was not true of post-war Germany and Japan. Conditions were and are very bad in all these countries, but they are often just as bad here in Army and Navy camp areas. With the shipment of additional troops to Japan and Germany, insistence on strict garrison life should be one of the conditions.

Early in the last war, Army Regulations required that men going on pass take prophylactic kits with them. Ar 40-210, C3 changed this order and added the following note: "While insuring ready availability of venereal prophylactic units to prevent disease in accordance with the foregoing, no authority is contained herein for forced issue of units to individuals who do not wish to draw them or buy them." In spite of this regulation, some company commanders insisted that the men take the kits with them. Needless to say, no soldier need obey such an order or any other regulation which implies an immoral practice.

Through our course on Christian Marriage, most of our seniors became familiar with Fr. G. Kelly's booklet, *Modern Youth and Chastity*. Stress in the course should be given to motivation for purity, to respect for womanhood, and proper choice of a marriage partner. The danger of hasty marriages in service is great. The Army waiting period of 60 days for marriage to foreigners provided time to investigate DPs and natives of European countries but did not entirely solve the problem.

The same factors found in our civilian culture militate against the virtue of purity in service; vile books and magazines are circulated, often through the Army Special Service branch. Pin-up pictures in the barracks and day rooms are constant reminders of sex; some movies and many of the USO shows are indecent. A few homo-sexuals are found on the

larger posts; but the Army ruthlessly weeds them out. Prostitutes gravitate to the larger installations at home and overseas. Pressure to clean up areas where bad moral conditions exist should be prompt and persistent.

For every individual the biggest safeguards (outside the frequent reception of the sacraments) are good companionship and proper use of leisure. We know how important these are even for those who will never enter service. Tours, sports, good shows, USAFI courses for the studious type are available everywhere, but the question arises in my mind: "Are we training our high school students to proper values in recreation and good use of leisure time even during their high school years?"

Many serious temptations and disciplinary problems in service result from excessive drinking. So very often misuse of alcohol brings in its wake tragedy, sorrow and serious sin. The drink habit developed in service carries over into civilian life. Europeans are social drinkers and each country has its national drink; the drinking habits of the American GIs amazed and often disgusted the Europeans.

During the last war, Army PX's sold only 3.2 beer, but many of the soldiers managed to reach the staggering stage every night by continuous drinking from about 6 P. M. to 10 P. M. when the PX's closed. Many of the service men use liquor as a drug to forget their troubles. Perhaps restriction to the post for habitual offenders would be a solution.

None of us, I feel sure, would condemn the moderate use of alcohol, yet, as educators, we also stress the need for temperance, especially among the young. The problem is widespread even in the lower classes of high school. A frank discussion is very practical for our religious classes, chapel talks, and Sodality meetings.

Inductees should be warned that the hazards of drinking in service are much greater than at home. Drunken brawls, fighting, knifings, shootings, driving accidents, sexual immorality, and even death often result. This sad chapter in the history of the last war is already repeating itself. Many American soldiers died in Germany from drinking buzz-bomb juice found in German factories. The DPs mixed this (mostly wood alcohol) with fruit juice and sold it to the GIs. I anointed several of these needless casualties; the few who recovered suffered permanent injury to the optic nerve.

The A.P. release under a dateline of February 21, 1951 (St. Louis Post Dispatch) carried the story of what happened at the evacuation port of Hungnam in Korea: "Antifreeze for the troops' vehicles was smuggled

aboard several evacuation ships. About 50 soldiers and crewmen died after drinking it. Many others were made violently ill."

Many other evils that we find in civilian life are intensified in service. Lying, dishonesty, and stealing are very common. Filthy stories make the rounds every day. Gambling is found everywhere; professional gamblers are often found among the crews of troop transports. Black-marketing in Army supplies is common in foreign countries.

DUTY TO NEIGHBOR

In the syllabus of a pre-induction course, we should devote a chapter to the Christopher or Catholic Action idea. Good example can accomplish very much. Many service men will do the right thing if they see no hesitation on the part of others. It takes courage to differ from the crowd, but men of high standards are respected by everyone. Father Keller's books, *You Can Change the World* and *Careers That Change Your World*, contain many examples of great good brought about by individuals. Books, still in potency, like *You Can Change the Army and Navy* are needed.

Any individual in the armed forces can exert this influence for good; yet officers often set the tone of a whole company. Non-commissioned officers often exert an even wider influence since they are much closer to the men. Many of our students will tell you that they have no desire to become officers; they consider their service to country a patriotic duty but also a necessary evil. This is an attitude that can make life in service miserable for them. All who have the necessary intelligence and other qualities of leadership should be encouraged to make full use of these talents in service.

An inductee's career in service is often determined in his first week of service. With the large number of draftees in the last war, special skills often received little or no attention. At present, the Classification and Assignment Division tries to pay more attention to interests and abilities. The Army and especially the Air Corps, learned much from its testing program in the last war. We can see, then, why the inductee should report to the induction center alert and wide awake and not shaking off the effects of a farewell hangover. The first week and the days of testing can determine not only assignment to a desired branch of service but the opportunity for special training within a branch.

Questionnaires should be filled out carefully. An interest inventory is given each candidate. Most of our students are familiar with the Kuder Interest Inventory; most of them have taken some form or other of the American Council on Education Psychological Test.

For its test of basic intelligence, the Armed Forces use the Army General Classification Test. This test is made up of three parts, vocabulary, word arithmetic problems, and block counting to test special perception. If they have not seen the test before, our students are apt to consider the first 30 or 40 questions trick ones since they are so simple. The block counting can be confusing to one who has not seen this type of test before. Copies of the civilian edition of the test may be ordered from Science Research Associates, 228 South Wabash Ave., Chicago 4, Ill.

Tests of clerical and mechanical aptitude are also administered. Those scoring above a certain percentile are given an officer candidate test. To familiarize them with the more common types of test, I suggest practice on material in the Book *Practice for Army Tests*. Arco Publishing Co., (480 Lexington Ave., New York 17, N. Y.) makes a special price of \$1.50 to schools.

During the second week of basic training, every regimental commander in the Army receives a roster of the men who scored high enough on these tests to qualify for Leader's Course. During the next five weeks, they are closely observed by their superior officers. Character-rating sheets are filled out by these officers and also by the men in the company. These questions aim at rating personality and leadership qualities:

1. Is Private _____ the type of man you would want for a personal friend?
2. Is he a likeable person?
3. Is he dependable? Does he inspire confidence?
4. Is he cultured? Is he well-read?
5. Does he have a fine appearance?
6. Does he show courtesy to others?
7. Is he calm and efficient? Does he get the job done?
8. Has he got enthusiasm? Does he join in all activities?
9. Does he possess a sense of humor?
10. Is he able to cope with unforeseen difficulties?

Those who rate highest are given a choice of attending Leader's Course. This course is a "must" for anyone who desires to apply for Officers' Candidate School.

Students with good modern language ability should be encouraged to enter training for service in Military Government and other occupation duty. Other types of foreign service are equally important. American communities will be stationed in Germany, Japan, and other countries for many years. After the last war, the dregs of the American Army gravitated into Military Government and the sorry occupation of Germany, Japan, and Korea resulted.

Officers directing and teaching the Information and Education pro-

gram also wield a tremendous influence for good or bad. A close check on the materials and underlying philosophy of this course should be made. The I and E course is an orientation program given weekly or bi-weekly to every company in the Army. Teaching this course is often a thankless job and is usually deputed to the lowest ranking second Lieutenant in the organization. Students who have the ability (and little is needed in the way of teaching ability) should seek such appointments.

In the last war, this I and E course was used to stir up hatred of the enemy, and I feel sure that it was responsible to a great extent for the brutality, shooting, and mistreatment of German prisoners of war. The transfer of this hatred from enemy troops to enemy civilians is an easy step. To demonstrate what I mean, I quote from an order of General O. N. Bradley, titled "Misbehavior of Allied Troops," April 2, 1945:

"An amazingly large number of incidents have been reported to me in which troops of this command have been accused of looting, pillaging, wanton destruction, rape, and other crimes indicating a lack of consideration for personal and property rights. These incidents are reported to have taken place both in liberated territory and in Germany. They indicate a lack of discipline which cannot be tolerated."

On the positive side, and to return briefly to the Christopher idea, much can be done by the lowliest Pfc. "Bull" sessions are frequent, and Catholics are often asked for the reasons for Catholic teachings. Our students should be trained to explain many points of apologetics. There are frequent questions about mixed marriages, divorce, birth control, sorrow for sin, confession, the Bible, the Pope. Speech classes and religious classes can be used for practice in explaining these teachings simply and clearly. We can also refer to George Reichle's letter and various chapters in Father J. A. O'Brien's *Winning Converts*.

Our religion classes should take a day or two to cover the pertinent facts in Father W. S. Bowdern's pamphlet, *The Catholic Nurse and the Dying*. This pamphlet should be furnished to all nurses in services. It would be well to incorporate the essentials in a Catholic Service Men's Prayerbook under the title of spiritual first aid.

DUTY TO STATE AND WORLD COMMUNITY

Our seniors are probably aware of the fact that democracy implies duty on the part of each citizen. They should face the fact that all young men (except seminarians and the physically unfit) will have to serve some time in service. This is a question of obedience to the authority of the state. This holds true for many difficult orders they will receive in service; even though the orders might come from incompetents, even their authority ultimately comes from God. It is a mistake to glamorize

life in service for there is little glamor in it. The novelty wears off fast. But if we condition them by a true picture of what they will meet, they can be at peace in their own hearts and minds. The problem of morale in service is treated very well in Chapter VIII of *The Inductees' Handbook*.

Remind them again and again not to act hastily in the matter of volunteering. Even our Juniors need this warning. Radio appeals, ads, and posters press in on them from all sides and they are most impressionable. Make it very clear to them that they are of much more value to the Army, Navy, or Air Corps if they have completed their high school work and a year or two of college.

All of us have met young men who dread the thought of service. Parents worry and older brothers or friends give a distorted view of what they will meet in service. 140 seniors at St. Louis U. High School, who expect to be in service within two or three years, gave the following as their choice of branch of service: Army Air Corps—63, Navy—59, Marines—8, Army—6, and Coast Guard—5.

Now it is most obvious that many more than six are going to end up in the Army. However, as many as possible should be encouraged to enroll in Navy and Air ROTC units in college. All but four of the above plan to attend college, so they will enroll in some reserve program or other. It is good to know that they cannot enlist in some reserve programs once they have their notification to appear for their physical examination. This does not hold for the various ROTC programs, which is a regular training program conducted by the Army and Navy.

Many parents and inductees have an abnormal fear of the physical danger of life in service. Yet, in the last war, out of 15,000,000 who served in the Armed Forces, less than 2% were killed in service. A good case could be built up for the relative safety of life in service. In the first eight months of the Korean campaign, 6,897 Americans were killed, 9,302 are missing in action, and 30,000 were wounded. On the home front during the year 1950, 90,000 civilians died in accidents, 8.9 million were injured. 35,000 were killed in auto accidents; home, sweet home, is not so safe when we realize that 27,000 died in home accidents; 18,000 died in falls; 15,000 were killed in industrial accidents; 6,000 drowned, and 7,000 burned to death.

The basic training will be rough and tough in any branch of service. In the long run, tough basic training pays off; it makes a man alert to danger and quick to respond. Good common sense and not thoughtless bravado will avoid many of the risks and dangers in training and the taking of foolish chances in combat.

The inductee should have a clear understanding of the fifth commandment, a clear explanation of the morality involved in killing an enemy combatant in a just war. They should know that this holds only for combat and never in the treatment of prisoners of war or civilians.

Perhaps our moral theologians could give us some practical rule on the morality of bombing enemy cities. Many Air Corps men began to wonder about the morality of indiscriminate bombing of enemy cities when they saw the destruction in Germany. If we are sure (as sure as we can ever be) that we are involved in a just war, the individual soldier need not worry if he is carrying out the orders of higher superiors. At present, the morality of the use of the atom bomb is being widely discussed. Many moralists differ with the statement of Father Edmund Walsh, S.J., that the United States would be morally justified in the use of the A-bomb if we had reason to believe that the enemy was ready to launch such an attack upon us. Father Ford, S.J., I believe, would make this distinction "The bomb may be used against large troop concentrations, against an enemy fleet at sea, and other tactical targets." But he would hold that it is immoral to use it indiscriminately against civilians. Here the question of non-combatants is involved and it is hard to say who is, and who is not, a non-combatant in modern war.

Our students should have clear ideas of the sources of conflict in the world. Most of them already know the fallacies of Communism but they are not aware of its brutality and utter contempt for human life.

Perhaps an explanation of the United Nations would be worthwhile, its ideals, and why they cannot be fulfilled under the present conditions. We can explain why national problems and jealousies keep nations like England, India, France, and Germany from following our lead on world problems. We can picture the failure of so many Americans since the last war in the role of ambassadors to other lands. Many other nations would agree with the English quip of the last war: "There are only three things wrong with Americans; they are overpaid, over-sexed, and over here."

In conclusion, let me add that the ideal proximate preparation for an inductee would be a closed retreat. The next best thing would be a day of recollection.

A frank man-to-man discussion of the problems high school inductees will meet is the only approach. We can no longer consider them mere high school boys. Maturity and independent thought, and not a blind following of the mob, will save many Catholics. Our preparation, plus the grace of God, can make and keep them soldiers of Christ. I like the statement of Fulton Sheen when he was asked during the last war:

"Whose side is God on in this war?" He answered: "God is not on one side or the other, but is on the side of the good men and women of both sides."

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- Rice Research Associates, *The Inductee's Handbook*, 2121 East 68th St., Chicago 49, Ill., (In using this booklet, I suggest that we omit chapters 9 and 24 to the end of the book. Students will hear plenty about these topics in the armed forces).

PRE-INDUCTION ORIENTATION FOR JESUIT COLLEGE STUDENTS

PAUL L. O'CONNOR, S.J.¹

Some of the young men who are under our guidance this semester will be, before the end of the summer, under the guidance of the armed services. It seems sensible to state that every young man now in high school or college will be required at some point in his life to spend at least two years in the armed services. As administrators we are rightly concerned about the impact this fact will have upon our colleges. As Jesuit administrators we should also be concerned about the impact this fact will have upon the life, religious and intellectual, of the young men. Our only purpose in giving our time to college administration is to prepare the young men entrusted to our care for their future lives, both

¹Delivered before the Meeting of College and University Delegates at the Annual Meeting of the Jesuit Educational Association, Cleveland, Ohio, March 26, 1951.

in this world and the next. If that future life is going to include some time in the armed services then we should, if possible, give them some preparation for this specific type of life.

The military realizes that the change from civilian to military life is hard, abrupt, and often shocking. Even they take steps to soften that shock. At induction centers they put the dazed inductee through an orientation program that has as its specific purpose the easing of the transfer from one type of life to another. When the military was eager to get a UMT bill through Congress they set up a model UMT camp at Fort Knox, Kentucky, to show mothers and fathers and newspapermen how well they eased the shock. Beer was prohibited, dances were chaperoned, the chaplain was listened to, and strangest of all, sergeants' tongues were bridled. As an experiment it was fine. As a picture of army life it probably more closely resembled Miss Finch's Finishing School. At any rate, that type of UMT vanished with the downing of the 38th parallel. The army is now the army, beer is passed out to eager hands, and the sergeants have relaxed into a language they understand.

But the point is that even the military with their official amoral attitude realize the reality of the dangers so often pointed out in mothers' letters to Congressmen. We, who are intensely interested in the spiritual life of our students, know the spiritual dangers awaiting them in the service. The only question that should arise in our minds now is, "what can we do about it?" We should not merely bewail the fact that it is a shame to send young boys who are not ready to face these things into this kind of brutal life. We should see that, as far as we can, these boys are made ready to face this life.

I think it very important that we keep a sane attitude toward the dangers inherent in military service. It is an easy thing to fall into extremes in this. Do you remember during the early part of the last war that propaganda put out by the chaplain corps left the impression that every Catholic boy in the service was receiving communion, attending Mass, and reading uplifting literature daily? That is one extreme. Then, as the war progressed, the civilian population became aware of the great fact that the boys in the service were no better—nor, might I add, worse,—than their civilian counterparts. About half of the Catholic boys were attending Mass regularly and receiving the sacraments; there were such things as orgies on shore leave; a certain seven letter word was the favorite adjective; choice of books was not screened. They found out that sin did exist in the armed service. And the pendulum swung the other way. Everyone felt that the military services were cesspools of

iniquity that instantly corrupted the young innocent hearts thrown into them.

As a matter of fact, neither extreme is correct. I think we do a disservice to the nation and to the boys serving it if we adopt their attitude. In my opinion the military service is about half as dangerous to morals as the mothers of the country now believe it to be, and about twice as dangerous as the services admit it is. It is neither as bad as James Jones' "From Here to Eternity" would make it out, nor as optimistic as certain brochures picturing chaplains distributing Communion in war time would intimate. A young man can probably go bad faster in service than he can at home; but he can also find himself faster. It all depends on how we condition him for what he has to face.

To my mind the great moral danger in military service is that a Catholic boy is suddenly transferred from the comparatively sheltered existence of a Catholic school and home to an environment where he is alone in the midst of strange faces, where privacy is no more, where what he has always known as sin is now taken for granted, and where the easiest thing in the world is to follow along with the crowd. It is to condition the young man to those first bewildering weeks in the induction center that I would recommend some type of orientation supplied by the college for the prospective inductees among the student body.

What subjects should be covered in these talks? First of all there should be some kind of general orientation covering such subjects as, "Communism vs. Democracy," "What Are We Fighting For?" One of our chaplains in Korea at the present time writes to comment on our series of pre-induction lectures. "For heaven's sake," he says, "tell those kids what we are fighting for in Korea. Teach them the value of sacrifice and of patriotism. It's most important that they realize it's better for us to fight here in Korea than on the Atlantic seaboard." Included in these general instructions should certainly be the positive doctrine of the opportunity for Catholic servicemen to spread the faith in the service, the opportunity for Catholic action.

In this general orientation there is an excellent opportunity for you to explain to the students the advantages of staying in school as long as possible and of doing the best possible work they can while in school.

Regarding the particular subjects you might discuss I think any chaplain can tell you enough to keep you going for the entire year. It will have to be a case of selection. The sex problem, of course, we have always with us. The problem is especially acute in the service because of the usual attitude of the processing officers toward venereal disease. They insist on attacking the problem as a purely medical one and stress

the necessity of protecting yourself when having contact. They pay lip service to the value of continence. Occasionally you will find a doctor who is convinced that the only way to beat the problem is by preaching continence, but they are few and far between. The safe way for you in planning your discussions is to take it for granted that you have to convince the young men what is wrong with the army slogan, "If you're safe, you're all right." I think it a good idea to show the prospective inductees an official film on venereal disease, then explain where the film fails to emphasize the need of continence. If this film is shown to him in sympathetic surroundings, he won't be too shocked when he sees it for the first time in the service. I was glad to see last week that Archbishop Cushing advocated this same thing. The film can easily be obtained by any chaplain who belongs to a reserve unit, or from the ROTC Commanding Officer, or from a local Reserve Training Center.

Here are, briefly, other subjects that should be treated from a moral angle: the religious obligations of Mass, Communion and Confession; the manly art of decent language; the harm that can come from excessive gambling; marriage in the service; the necessity of practicing and preaching your religion openly.

Besides these obviously moral subjects I think it well to give our students orientation in the secular side of the military service. There are any number of subjects that will help the student advance faster in the service. He should be taught how to conduct himself during the important initial interview. He should have explained the routine of basic training. He should know the techniques of the Army General Classification Test, and he should be told of the opportunities in the service for a man of his ability. The more he knows about these the more confident he is going to be and the faster he will advance. And we need good Catholic officers. On these subjects the help of lay professors, who were drafted and rose to officer's status in the last war, is invaluable.

The other question connected with this program is the method you are going to use to impart this information. At Xavier we instituted a series of weekly half hour lectures during a free period. We called together four priests, three of them ex-chaplains, and five lay professors who had served in the last war. At a conference we decided on the subjects to be discussed and apportioned them. It does not matter if some of the subjects overlap. The casual repetition impresses the importance of it on the students. Whether it is better to give these talks throughout the year or concentrate them in one week at the end of the year was an academic subject in our case. We had to get them started immediately in order to have something to report on at this meeting. However, it

might be well for you to think about the advantage of concentrating the instruction in a period just before the boy is called to service. Another way of introducing the subject might be through the panel discussion method or through a program based on the "Meet the Press," method, wherein a few students badger the lecturer with prepared statements or questions that would bring out the points the lecturer wished. If there is a fairly constant clientele at the talks you could divide them up into small groups and have each lecturer give his same talk each week. This would certainly elicit more audience participation.

I have already mentioned the program we have put in at Xavier and I would like to close this paper with a few comments on that. It is, of course, too early to make an honest evaluation of its success or failure. That will only come, if ever, when the boys so trained return from the service. But there are some things I can say. The announcement of the series was surprisingly well received by the students especially by their parents. Those who have attended the three talks given so far are uniformly well pleased, and many have gone out of their way to express their appreciation. At each talk the numbers have increased, always a good sign, from 121 to 146 to 174. I think two things have made the most impression. The fact that we are using laymen—when a layman tells them that vulgar language is not necessarily a mark of virility it makes much more impression than when a priest does—and the fact that we are showing them how to get better jobs in the service.

One important byproduct that appeared by chance out of these lectures was the happy idea of offering them not only to our own students but also to outsiders. We are now advertising the fact that we have a service we are willing to offer gratis to any organization or group in the city, and, specifically, a service that no one else offers. The superintendent of Catholic schools is making this known to all the Catholic schools in the diocese and, enrollments being what they now are, we are most grateful for the opportunity. We will send letters to all the pastors offering them this service. Our own Fathers' Club has asked us to appear at two of their meetings and tell them how they should counsel their sons going into service. As one of them said, "When my elder son left for the service, all I could think of to say to him was, "Well, take care of yourself."

The thing has unlimited possibilities. A television station has offered us an hour's time and a radio station a half hour. And the sight of a Jesuit College offering a public service to the community is not to be lightly regarded—especially by a President engaged in a drive for funds. The thing has to be done by someone. It does not take much time or much management. But the reward is exceedingly great.

Life Adjustment and Catholic Education

WILLIAM D. RYAN, S.J.

The United States Office of Education has been sponsoring the work of a Commission of Life Adjustment Education for Youth in an endeavor to develop a program of high school studies combining elements of both general and vocational education and dedicated to the ideal of Life Adjustment. The Department of Education of the National Catholic Welfare Conference decided in 1947 to initiate such a program on the high school level, and as its first step it undertook a comprehensive study of Catholic secondary education in connection with its Biennial Survey. A questionnaire of nineteen sections relating to all aspects of high school education was prepared and sent to over 2,000 Catholic schools. The answers from 1,581 schools provided material for the book, *Catholic Secondary Education, A National Survey*, written by Sister Mary Janet, S.C., a member of the Commission on American Citizenship of the Catholic University and a member of the Commission on Life Adjustment Education for Youth. The book was published in 1949, under the auspices of the Department of Education of the National Catholic Welfare Conference. The book covers nearly all of the elements of high school education in which the administrator and the teacher have a vital interest.

That a movement is in prospect is indicated by evidence in the book and by the fact that the superintendents of the National Catholic Educational Association have devoted one section of their recent publication, *These Young Lives*, to the new program, Life Adjustment Education, in the high schools. These are matters of interest to all who are engaged in educational work, especially at the high school level. This paper will attempt to make more readily available some information about the National Survey and to present some opinions on issues raised in the book.

Besides reporting current practices in high schools, as revealed in answers to the questionnaire, the Survey crusades for improvement in its last chapter, "General Observations." The following are some of the more important ideas in summary form. If we accept the principle of Catholic high school education for all Catholic youth, there will have to be more significant changes in curriculum. Increased student bodies multiply individual differences. They call for more careful guidance.

They demand more valid methods of evaluation of achievement in terms of individual endowment and effort. They demand programs of study suited to the diversified abilities, interests, and aptitudes. They call for scientific research to find answers to the difficult problems involved.

The foremost of these problems is found in the program of studies. The Catholic high school must help to educate youth for Christian family life and Christian occupations of all kinds in addition to educating the potential scholars. While the classical tradition definitely has a contribution to make, it cannot further monopolize the respect of educators who have nothing but condescension for what they consider unworthy materials for educational purposes. In order to insure common citizenship, the educational process must be directed toward common goals. There will be two aspects to the education of every student; the general or the common integrating body of experiences designed to transmit a common heritage and result in unity of ideals, and the specialized phase directed toward development of particular and individual abilities and interests and the fulfillment of particular ambitions, including college entrance, occupational adjustment, and leisure time pursuits.

General education will be concerned not only with the intellectual but with the emotions and the will and should lead students to acquire the attitudes, ideals, appreciations, habits, skills, and knowledge needed for Christian living in a democratic nation which is a member of an international society. It demands planning in terms of these desired outcomes rather than in terms of traditional bodies of subject matter, and will occupy in the earlier years of high school especially a comparatively large share of school time.

The Survey claims that at present we do not really integrate outcomes and that, while we say that our aim is to form the supernatural man who is motivated by the spirit of Christ, yet in practice the aim is to have our students earn credits in the traditional subjects; our evaluations concern the amount of knowledge acquired in these subjects, not attitude, ideals, character and real development of the student's self.

We are told that the academic core has been the general education, but that it can no longer hold this position. It must take its place, at least insofar as part of it is concerned, with specialized learnings, even though it may supply many important elements in a reformulated general education. This change is necessary because the traditional academic core has failed to achieve the real goals of general education. It is not suited to all students, and it possesses no integrating qualities. It is unrelated to realistic needs of wage-earners, homemakers, and citizens. It has consisted of unrelated subjects and has failed to achieve unity in

educational outcomes in students either as individuals or as members of groups.

In the work of revision of the curriculum, the secret of success will probably lie in starting from the basis of desired outcomes and in direct relations to them rather than from a basis of fixed subjects already in use. When the outcomes are clearly defined and understood, the ways chosen to achieve them must be realistic. There will be no progress if we merely state more thoroughly than before the desirable outcomes and then proceed with accustomed programs of study. New techniques are needed, directed toward real unification of whatever the traditions of the past and the needs of the present indicate. There may be radical changes in time schedules allowing larger periods of time for all the unified procedures directed toward integration. (This was one of the devices used in the Eight-Year Study.)

A call is issued to all who are interested and especially to the secondary and college departments of the National Catholic Educational Association: to the high schools to undertake constructive experiments in significant areas, and to the colleges inasmuch as another Eight-year Study is needed, in which Catholic colleges may cooperate with high schools in a real attempt to solve the problems of articulation between the two levels in education.

So much for the main propositions regarding improvement in the Survey—in parts it is a heady potion. Let us examine some of the statements found elsewhere in the book. In connection with courses offered in Catholic high schools, it is said that the actual class distinction which is found to exist all too often between students in the classical group and those in the other groups is removed by the breaking-down of curriculum groups. (p. 46.) We must go deeper for the solution. Surely there is not a necessary connection between class distinction and any one type of curriculum or grouping of students based on talents. Where class distinction exists it can be identified as an attitude that has been acquired by the student. It is an incorrect attitude of course. To prevent it and to eliminate it where it exists, each student must be assisted in cultivating the humility and responsibility that he will need throughout life, no matter what his talents are. We cannot eliminate differences in talent; we must encourage students to develop correct attitudes.

A question about the comprehensive as opposed to the specialized type of school organization helped to emphasize the known divergence of view as to which of the two is preferable. (p. 46.) Here it will be well to recall that some educators who crusade for the comprehensive type of organization appear to regard democracy as an absolute and a necessity

for human welfare. It is a fact that the comprehensive school and democracy in education are not correlative terms. If, in their choice of schooling, students were free to act in accordance with their capacities and interests and were unhampered by restrictions of wealth or social prestige, a good sampling of all of the elements in society would be found in a specialized school and the pupils could learn to live and work together in truly democratic fashion.

Throughout the book there is emphasis upon the needs of the many rather than upon those of the talented students. Is the Survey anti-intellectual? Observe the statement that in one school the core books in each unit of English literature were carefully chosen from the best of modern literature, since this is the type students are apt to read outside school or in later life and which they should learn to evaluate intelligently. But note also what follows: large numbers of supplementary books were available for all reading levels, in order that students might pursue the courses on the basis of their individual ability and taste in subject matter. (p. 76.) Again, recognition is given the obligation of educating the potential scholars. (p. 133.) But the real evidence that the intellectual aspects of education receive due consideration will be forthcoming in the revised curriculum. It will be there if enlightened leaders and workers put it there.

These leaders must have sound views on other issues touched upon in the Survey. Thus we read that the idea of the disciplinary values in the ancient languages is still firmly fixed in the minds of some educators. (p. 79.) And some stress the importance of the hard subjects, so-called, without a clear definition as to what constitutes the hard, except a traditional attitude concerning foreign languages and mathematics. But these subjects, we are told, are in a sense easy for students endowed with a certain type of natural ability, whereas the same students may lack manual dexterity or be appalled by the difficulty of music or art. The fact is, the book goes on, that some will excel in one type of program and others in another. The ease or difficulty arises from the native endowment and not from the inherent difficulty of the particular subject. (p. 103, 4.) And then some advice is offered to those who wish to formulate a program of general education with sufficient flexibility to adapt itself to differences in abilities, and of supplementing it with diversified activities in accordance with their own particular objectives, with the needs of the communities they serve, and with the differing needs of their students—there is only one way to proceed: they must forget states, colleges, accrediting agencies, classical traditions, and standard clichés. (p. 139.)

Once again we may remark that this in parts is heady vintage. What

is known and thought as a result of the experimentation that has been done in areas pertaining to studies or subjects? Real progress and improvement must be based upon the wise and prudent interpretation of scientific research. Let us look at some of the record.

Father J. Castiello's doctoral thesis was summarized in English under the title "The Psychology of Intellectual and Moral Habits," *JESUIT EDUCATIONAL QUARTERLY*.¹ There he evaluated a number of experiments, his own at Bonn among them, and remarked:

"It is a fact that the majority of people do not generalize their experience. The amount of generalization is in direct proportion to two elements: the method of the teacher and the intelligence of the child. . . . Experiments have proved that you cannot mechanize the training of the human faculties. The memory, the judgment, the power of observation, the taste, can never be trained in one field in such a way as to be found in the same degree in other fields. The transfer, or if you wish, the generalization of an acquired habit is in proportion to generalization of the method or of the assimilated ideal. We should not deceive ourselves with regard to Latin. The effects of its study will not be felt in other fields except in the measure in which methods or ideals are generalized."

Father Castiello pointed out that, according to the experiments of Thorndike, native intelligence does not depend on the nature of the studies and that after months of Latin or Greek, of chemistry or manual work, this general intelligence remains the same; only methods, ideals, attitudes have changed. Then he adds:

If one considers the whole of man's intellectual power in the concrete, it is evident that the kind of studies pursued is of very great importance. The soldier's natural courage does not depend on his weapons, but his courage in any given situation depends on whether he is armed with a stick or a rifle. So in the intellectual sphere, it does make a difference whether we possess only superficial values and methods, or have assimilated values and methods which touch the very roots of our being.²

Peter Sandiford, Professor of Psychology and Director of Educational Research, University of Toronto, may also be heard on the topic of transfer of training. Having scanned over 800 studies, he remarked that transfer is a real factor in education. The amount of transfer usually is

¹Castiello, J. "The Psychology of Intellectual and Moral Habits," *JESUIT EDUCATIONAL QUARTERLY*, September, 1941, pp. 59-70.

²Castiello, *ibid.*, p. 63.

so small that it is better to depend on direct training of an ability. Thus training in Latin contributes to learning in English, but for good results in English it is more profitable to spend time on English than on Latin. He stated that it may be possible so to teach Latin that its influence on English would be greater than is usually obtained. This is termed teaching specifically for transfer. There is enough in transfer to justify conservative educators in demanding a traditional rather than a Progressive curriculum. No study shows that selection of subject matter by the immature pupil results in a beneficial transfer and therefore in education. But evidence does not indicate that subjects with a "tincture of iron in them," (Bagley's phrase), transfer more widely than others.³

Sandiford wrote before the results of the "Eight-Year Study" were reported, the study referred to in the Survey. The results of that study have been questioned by H. G. Johnson, of the University of Minnesota, who, revealing his concern over the possibility that principles and practices of secondary education may derive their inspiration from the results of that study, repeated a challenge made earlier, that the matching of pupils in the experimental and comparison groups in the test of the Eight-Year Study did not meet scientific norms. Further, it is Johnson's view that most of the methods and materials of instruction in traditional schools are there because of worth. He would have youth obtain a well-rounded education in high school, but he does not see how this will be possible if important subjects such as history, mathematics, and sciences are omitted in favor of busywork on personal problems and current world affairs. He is much concerned over the willingness of some educators to make our schools into amusement centers rather than learning centers.⁴

Professor Boyd H. Bode, of Ohio State University, was of the opinion that uncompromising adherence to the "needs" of childhood had bred a spirit of anti-intellectualism to be seen in reliance upon improvising and pupil-planning instead of long-range organization and continuity as well as in tirades against "subjects."⁵

In connection with the statement in the Survey to the effect that some students will excel in one type of program and others in another (p. 104), it will be wise to recall Lewis M. Terman's interpretation of evidence he gathered in studying gifted pupils. Having investigated such students in school and later in their adult life after the completion of schooling, he is of the opinion that there is no law of compensation

³Sandiford, P. "Transfer of Training," in the *Encyclopedia of Educational Research*, p. 1312.

⁴Johnson, H. G. "Some Comments on the Eight-Year Study," *School and Society*, November 25, 1950, pp. 337-339.

⁵Bode, B. H. *Progressive Education at the Crossroads*, pp. 70-71.

whereby the intellectual superiority of the gifted is sure to be offset by inferiorities along non-intellectual lines.⁶

In the matter of evaluation and measurement, the Survey recommends the practice of evaluating outcomes as related to the objectives of the program, that is, how well do we accomplish what we say we intend to achieve? (p. 108.) This is difficult indeed but surely commendable. In connection with report cards, a radical view is presented as the opinion of many leading educators that report cards will disappear as there is an increase of interest in personal achievement and a decrease in the old ideas of competition and comparison of results among students. (p. 109.) The student's achievement should be judged in the light of his own capacities and effort. (p. 110.) This seems to call for the elimination of competition and of comparison. By all means we should know the student thoroughly and be able to point to and to approve achievement according to native ability. But we must be realistic also. Competition is a commonplace in the life into which the student must fit; comparisons with others are continually made in that competitive life. Comparison is one factor in the selection of candidates for the various professions. It is desirable to eliminate the mistakes that are made in the operation of the system as we have it and to prevent waste of good human material. But it is difficult to foresee how the element of comparison will be eliminated completely from the improvements in evaluation and measurement that are desired.

The book refers to the passing of selectivity. (p. 133.) This must mean that provision will have to be made *somewhere*, so that all Catholic pupils may obtain a suitable Catholic education. Our position in this regard was restated by Very Reverend Father General in his letter on "Our Ministries," in which he reminded us that we should not admit hordes but those who are recommended by piety and good character and who give solid grounds for hope that they will succeed in their studies. (p. 12, col. 1.)

We are always subject to the influences of movements; sometimes in the past, it has been said, we have yielded to such influences with loss of things we should have valued and preserved. The leadership in American public education has not been consistently impressive; that type of leadership is influencing, at least to some extent, Life Adjustment Education for Youth. This then should be a time for us to call to mind the things we really value in education. Some of these values are contained in *The Instruction to the American Assistancy*, 1948, Tit. II, Art. 7, and in Father McGucken's "The Philosophy of Catholic Educa-

⁶Terman, L. M. and Oden, M. H. *The Gifted Child Grows Up*, p. 57.

tion." One of the most important of our values will be good teaching in accordance with the ideas set forth in Father Castiello's article referred to above and in articles expressly dealing with Jesuit teaching that have appeared in the *Jesuit Educational Quarterly* in recent years. And relating teaching to objectives is surely a part of the work of a successful artist in the field.

There are positive signs that those on the watchtower are in touch with developments. These signs are seen in the program of the high schools for the last meeting of the Jesuit Educational Association and the tentative program for the 1951 meeting recently sent to all Jesuit institutions. No one in this sorry world of today needs to be told that enlightened wise leaders together with informed followers will win through if the will to win is had by all.

News from the Field

CENTRAL OFFICE

CHANGES AND CORRECTIONS JEA DIRECTORY 1950-1951:
Page 5: Rev. Joseph C. Glose, S.J., (Colleges and Universities), 154 East 23rd Street, New York 10, N. Y., Telephone Gramercy 3-8329; Page 9: Fairfield University College of Arts and Sciences: Rev. Thomas F. Lyons, S.J., Dean of Men; Page 15: Loyola University School of Law: delete Vernon X. Miller, as dean (after July 1951); Page 17: Rockhurst College: Rev. Maurice E. Van Ackeren, S.J., President. Page 18: St. Louis University School of Commerce and Finance: Rev. Leo C. Brown, S.J., Regent. Page 21: University of San Francisco School of Law, Vernon X. Miller, Dean (July 1951). Page 23: Canisius High School: Rev. Gerald A. Quinn, S.J., Acting Rector. Page 26: Rockhurst High School: Rev. Maurice E. Van Ackeren, S.J., President; St. Louis University High School: Rev. Ralph H. Schenk, S.J., Principal; Mr. John P. Raynor, S.J., Assistant Principal. Page 27: Our Lady of Martyrs Tertianship: Telephone Fonda 3-7381. Page 30: Nirmala College, New Delhi, India, Rev. Charles P. Saldanha, S.J., President. Page 31: Berchman's College (Philosophate) Cebu City, Philippines, Rev. Francis X. Clark, S.J., Rector; Rev. Walter F. Hyland, S.J., Prefect of Studies. Page 31: Ateneo de Davao, Add: Austin V. P. Dowd, S.J., Prefect of Studies for the College; Ateneo de Manila, Add: Rev. Augustine M. Bello, S.J., Regent of Law School; Rev. Edward J. Klippert, S.J., Prefect of Discipline for High School and College; Delete: Rev. Thomas B. Cannon, S.J., Prefect of Studies; Ateneo de Naga: Rev. Paul B. Hugendobler, S.J., Prefect of Studies, College Department; Rev. Vincent M. McNally, S.J., Prefect of Studies and Discipline, High School Department. Page 32: Sacred Heart Novitiate, Quezon City, Philippines: Rev. Denis F. Lynch, S.J., Vice-Rector; Rev. James G. Blewett, S.J., Prefect of Studies in Juniorate; San Jose Seminary: Delete: Rev. Anthony L. Gampp, S.J., Rector; Substitute: Rev. Joseph J. Kavanagh, S.J., Prefect of Studies, Major Seminary (in place of Rev. John T. Trinidad, S.J.) Page 34: Unclassified (19): John Carroll University Evening Division, 12. Total number of Schools and Divisions Jesuit Colleges and Universities, 158. Page 35: Foreign, 38. Colleges, 11. Seminaries, Jesuit, 2. Total United States and Foreign Schools, 129.

CONSTITUTION AMENDMENT: The Commission on Schools and Departments of Business Administration has been added to the roster of J E A Commissions along with enabling provisions to establish future Commissions. The official notice is given on page 2 of this issue. Plans have been made to reprint the page in sufficient number for insertion in all copies of the *Constitution* now in circulation and in all to be circulated in the future. Copies of the page may be obtained by writing to your Province prefect or to this office.

ALL-JESUIT ALUMNI BANQUET: The first all-Jesuit alumni banquet was held in Cleveland March 27 in conjunction with the JEA and N C E A annual meetings. Sponsored by John Carroll University under the provident supervision of its Rector, the pioneer venture featured a speech by The Honorable Thomas F. Murphy, Police Commissioner of the City of New York, former prosecutor in the Hiss trials and alumnus of Regis High School (New York), Georgetown and Fordham Universities. Over a thousand alumni, representing all Jesuit Colleges in the country, attended the Hotel Carter gathering.

COLLEGES AND UNIVERSITIES

MID-SEMESTER ENROLLMENT: Although the reports on mid-term enrollment were incomplete and haphazard, the few that have appeared in school papers and press releases show a much more optimistic picture than was anticipated. A few of the schools showing a decline from the Fall term are Spring Hill, 6 per cent; Boston College Intown, 13 per cent; Creighton, 6 per cent; Rockhurst, 17 per cent; St. Louis, 8 per cent; Marquette, 10 per cent; Detroit, 11 per cent; and Gonzaga University, 10 per cent. John Carroll is the only institution to report an increase, that of 9 per cent. This indicates an overall decrease of 8 per cent for Jesuit schools. When one considers that a 20 per cent decline in midterm enrollment was anticipated, the picture is not too dark.

Indications throughout the nation present a similarly heartening picture. Thus, for example, the colleges and universities of New York State show a decline of 5.4 per cent at midyear from the Fall enrollment. This is but slightly higher than the normal 2 per cent drop.

NEW COLLEGE: Nirmala College, New Delhi, India, an integral part of the University of New Delhi, has been assigned to the Missouri Province. In the late months of 1950, the college known as Central College in Delhi was a refugee college with an enrollment of 375 students and a staff of 30 lay professors. The present college building is located in a very poor section of Old Delhi. According to present plans, a new

college building and faculty quarters will be erected on the university campus next year at a cost of more than \$300,000. Rev. Paul F. Smith, S.J., formerly of The Creighton University, has been named the new Superior of the mission, and Rev. Charles P. Saldanha, S.J., President. The University of New Delhi is operated on the English plan and is, therefore, made up of a number of autonomous colleges.

MICROFILM PROJECT: A twenty-five-month project to microfilm the manuscript collection of the Vatican Library, in Rome, has been undertaken by Saint Louis University. The task will involve the micro-filming of some 42,000 individual manuscripts, or an estimated ten million pages. The University has received exclusive permission from the Holy See to undertake the project which will make accessible to American scholars, for the first time, a great mass of invaluable material for linguistics, literature, and classical studies; for jurisprudence, philosophy, and history; the history of science, and general history of the western world. The only restriction placed on scholars is that the full collection may not be duplicated, nor any entire special collection within the group, without the permission of the Vatican Library. Among the holdings to be microfilmed is the *Codex Vaticanus*.

HIGH SCHOOLS

GLOBE TROTTER: Don Reck, senior of Saint Louis University High School, has been appointed by the American Association for the United Nations as one of the 26 young persons' groups representing fifteen countries to appear at the World Forum of Youth held in London, England, March 2nd to May 8th, 1951. The selection was made on the basis of his success in the United Nations contest held last Spring, as well as a personal interview with the Saint Louis representative of the American Association for the United Nations.

RETREAT HOUSE: Gonzaga Retreat House, believed to be the first in the United States exclusively for youth, opens in September at Monroe, N. Y. The old Seven Springs Mountain House, made famous as the locale of the late George M. Cohan's "Seven Keys to Bald Pate," is intended primarily for young inductees. The forty-eight room building will be renovated to supply single room facilities for forty-six retreatants.

MISSION DRIVE: The largest amount of money in the history of Georgetown Prep's mission fund drive was realized this year. \$2,160 was contributed by 250 students, an individual average of \$8.60. The winning class reached \$14 per boy.

Program of Annual Meeting Jesuit Educational Association

MARCH 25 AND 26, 1951

John Carroll University, Cleveland, Ohio

GENERAL MEETING OF ALL DELEGATES

EASTER SUNDAY, MARCH 25, 7:30 P.M.

Auditorium of John Carroll University

Presiding: REV. JOHN J. O'BRIEN, S.J.

- Greetings VERY REV. JOSEPH M. EGAN, S.J.
Provincial, Chicago Province
- Report of Executive Director REV. EDWARD B. ROONEY, S.J.
- The Spirit of Father General's Letter
"De Apostolatu Sociali" REV. JAMES J. MCGINLEY, S.J.

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MEETING OF COLLEGE AND UNIVERSITY DELEGATES

MONDAY, MARCH 26, 10:00 A.M. - 12:30 P.M.

John Carroll University

Presiding: REV. CELESTIN J. STEINER, S.J.

- A Spiritual Program for
A Jesuit College Student REV. CLIFFORD J. LEMAY, S.J.
- Preinduction Orientation for
Jesuit College Students REV. PAUL L. O'CONNOR, S.J.

MONDAY, MARCH 26, 2:00 - 4:30 P.M.

Presiding: REV. JAMES T. HUSSEY, S.J.

- Application of Social Apostolate to University
and College Level (Applied to both
Curriculum and Student Body) REV. MORTIMER H. GAVIN, S.J.
- Report of JEA Commission on Liberal
Arts Colleges: Emergency Problems
Facing Our Colleges REV. M. G. BARNETT, S.J.
Chairman

+

MEETING OF JEA COMMISSION ON GRADUATE SCHOOLS

MONDAY, MARCH 26, 10:00 A.M.

- Report of the JEA Commission on
Graduate Schools REV. STEWART E. DOLLARD, S.J.
Chairman
- Panel Discussion: Graduate Schools and the Present Emergency
Problems Connected with Faculty and
Student Body REV. ROBERT J. HENLE, S.J.
Leader
- Cooperation of Graduate Schools with
Various Agencies REV. HENRY F. BIRKENHAUER, S.J.
Leader

MEETINGS OF SECONDARY SCHOOL DELEGATES

MONDAY, MARCH 26, 10:00 A.M. – 12:30 P.M.

John Carroll University

Presiding: REV. GILBERT F. STEIN, S.J.

Analysis and Application of Father General's

Letter on the Social Apostolate to

Jesuit High School Education . . . REV. HAROLD J. McAULIFFE, S.J.

Cleveland Plan in the Teaching of Modern

Languages in the Secondary Schools . . . DR. WALTER W. DUBREUIL

A Demonstration Class will be given with Pupils of the Alexander Hamilton
Junior High School of Cleveland.

MONDAY, MARCH 26, 2:00 – 4:30 P.M.

Presiding: REV. FRANCIS M. FLYNN, S.J.

Integration of Jesuit High School Curriculum:

Attention to Be Focussed on Objectives

of Catholic Education . . . REV. JAMES E. FARRELL, S.J.

Preinduction Orientation for Jesuit

High School Students . . . REV. RALPH H. SCHENK, S.J.

Report of JEA Commission on Secondary

Schools: Emergency Problems Facing

Our High Schools . . . REV. CHARLES T. TAYLOR, S.J.

Chairman

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MEETING OF JUNIORATE DEANS

MONDAY, MARCH 26, 10:00 A.M.

John Carroll University

Presiding: REV. WILLIAM J. MURPHY, S.J.

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LUNCHEON FOR ALL DELEGATES

JOHN CARROLL UNIVERSITY CAFETERIA

MONDAY, MARCH 26, 12:45 P.M.

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DINNER MEETING

MONDAY, MARCH 26, 6:00 P.M.

John Carroll University Cafeteria

Presiding: REV. EDWARD B. ROONEY, S.J.

Welcome . . . REV. FREDERICK E. WELFLE, S.J.

President, John Carroll University

Address: Social Responsibility to

Laitymen in Jesuit Institutions . . . REV. WILLIAM J. DUNNE, S.J.

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Contributors

FATHER MORTIMER H. GAVIN of the New England Province, as teacher of economics at the Institute of Social Order, is well qualified to delineate the broader applications of Father General's letter on the Social Apostolate to the Jesuit college and university programs and curricula.

FATHER HAROLD J. MCAULIFFE, teacher of sociology and speech at St. Louis University High School, calls upon his background of newspaper and book writing to present an interestingly written account of the application to Jesuit high schools of Father General's letter on the Social Apostolate.

FATHER JAMES J. MCGINLEY, former fellow at the Institute of Social Order, Fulbright professor to the Philippines and currently teacher of economics at Fordham University, offers an incisive analysis of the spirit of Father General's letter on the Social Apostolate.

FATHER PAUL L. O'CONNOR, having served as Navy chaplain in World War II, and acted as dean of Xavier University's Downtown College and currently dean of the College of Arts and Sciences there, became in a pre-induction program for students of Xavier and the Cincinnati area. Highpoints of his very successful program are presented here for others' study and imitation.

FATHER WILLIAM D. RYAN proposes a sane and objective appraisal of the much lauded and criticized Life Adjustment Education program. He is associate professor of education, acting dean and registrar at St. Stanislaus Seminary, Florissant.

FATHER RALPH H. SCHENK, as former Army chaplain, assistant dean at Creighton University, assistant principal and now principal of St. Louis University High School, adds experience to interest in the work of guiding Jesuit high school pre-inductees and preparing them to anticipate the problems of adjustment to military life.

John W. Hynes, S.J.

Ad Multos Annos

On April 27, 1951 the Reverend John W. Hynes, S.J., director of Manresa Retreat House, Convent, Louisiana, since 1939, celebrated his golden jubilee in the Society.

Members of the Jesuit Educational Association are happy to join in felicitating Father Hynes on his jubilee, because of the many years he devoted to the educational work of the Society and because of his national influence on the work of Jesuit education.

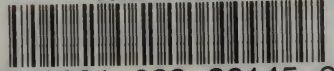
After a biennium in theology at the Gregorian University, Rome, Father Hynes taught fundamental theology at Mundelein Seminary from 1923 to 1927. From 1928 to 1936 he held successively the posts of regent of the Arts and Sciences College, dean of the Arts and Sciences College, and president of Loyola University, New Orleans. From 1937 to 1939 he was in charge of the new philosophate at Spring Hill and at the same time was General Prefect of Studies of the New Orleans Province.

If today in the United States there is a unity and a measure of cooperation among our schools, and a Jesuit Educational Association that constantly renews, strengthens, and perpetuates that unity and cooperation, this happy condition is due in no small measure to the vision and persistence of Father John W. Hynes. He was a member of the Commission on Higher Studies appointed by Father General Ledochowski in 1930 to investigate the position of Jesuit educational institutions in the United States and to make recommendations. Nor did his work cease with the report of this commission which he compiled and sent to Father General in 1932. Early in 1934 Father Hynes was called to Rome to work with Father Ledochowski himself in preparing the *Instructio* on Studies which was published on August 15, 1934 and which has with reason, been called a *Magna Carta* of Jesuit Education in the United States.

Jesuit educators across our land owe Father Hynes a debt of gratitude they can never repay. On the occasion of his golden jubilee they are happy to recall this debt if only to bring joy to the heart of a great warrior by reminding him of the services he once rendered to Christ the King on the battle field of Catholic and Jesuit education in the United States. In their Masses and prayers they will ask our King always to be good to His warrior Father Hynes.



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